Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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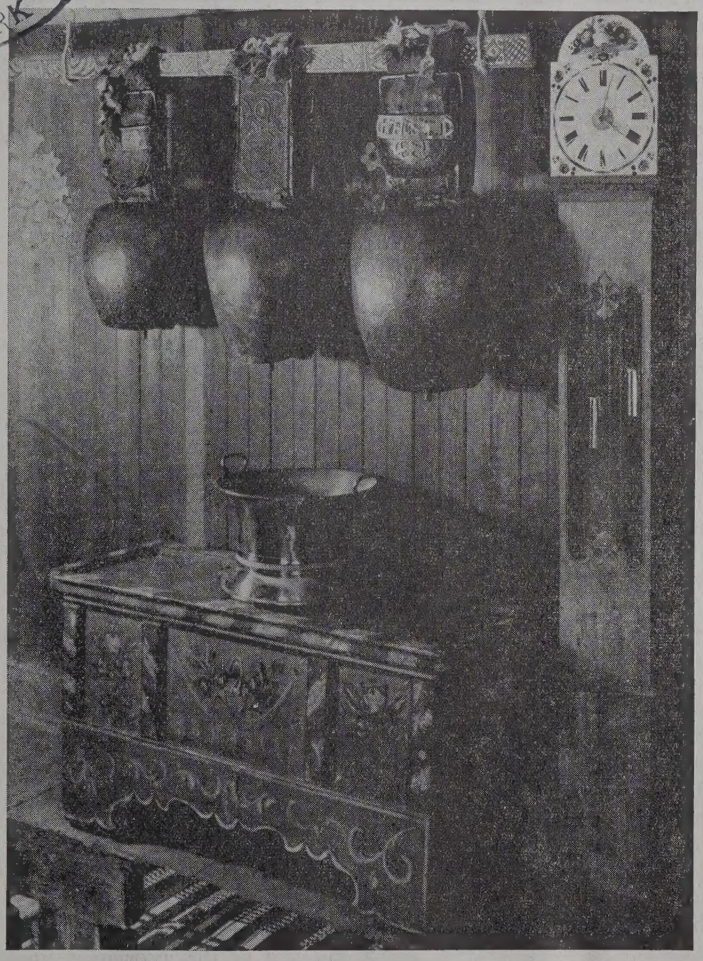

Photo C. Schildkraut

CORNER IN A LIVING ROOM OF A PEASANT HOME IN THE TOGGENBURG, CANTON OF ST. GALL, SWITZERLAND

See page 886

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Churches on Continent Resist Nazis

The Plight of Christianity in Europe

HENRY SMITH LEIPER

There is no way to quickly summarize the plight of the Christian churches on the Continent of Europe. Conditions in the different lands differ markedly. Yet all face a crisis induced by the economic effects of the war, the shifting of populations, the breakdown of governments, the demoralization of whole cultures, and the cutting of normal communications both within the various nations and between them and the outside world.

There are some areas where the policy of the Reich seems frankly to be that of destruction. Poland is the chief example. There have been continuing mass arrests, frequent executions of priests, deportations, forced shifting of populations, burnings, confiscation of property, closing of cathedrals,—Krakow and Posen notably,—churches, schools, and seminaries.

All manner of cruel and clever pressures have supplied the means for getting rid of the church, both Catholic and Protestant. Archbishop Nowowiejski of Plock, at eighty-three, was expelled on March 30, 1941. The whole drive in Poland is to make of the East a replica of all that has been achieved in Germany both in the religious and in the educational field. Such Catholic schools as are permitted to function have Hitler's picture instead of the crucifix. No religious instruction is permitted.

Russian Areas

In the areas taken over by Russia as a gift from Hitler when he was still playing the part of a grateful partner of Stalin, the destruction has been even more terrible than in the areas now German or in the small section supposedly Polish.

The history cannot yet be written of what happened in Lithuania, Estonia, and Latvia. We know only a few of the facts. But we know enough to realize that all the experience gained in years of bitter persecution of the church in Russia has been applied there.

The main attack has been upon the leadership of the church, its property, and its schools. Instructions printed for the guidance of the officials of the "Godless Movement" in those areas have been smuggled out. They show that the emphasis is not upon the aged —confirmed as they are in the faith of their ancestors—but upon youth. The elimination of all instruction, of all youth organizations, of all publications of a Christian character is designed to prevent youth's being held faithful to the church. It is too soon to say how well this technique will work. But it has worked only too well in Russia, as the record of past years shows plainly enough.

Norway Resists

When we turn to Norway we find a different mode of attack and a different result to date. While in Denmark interference with the church has been relatively unimportant, in Norway there has been a bitter struggle in process ever since the Nazi occupation began. For a time there was a change in the policy of the Nazis. When the Germans attacked Russia they made an attempt to win the Norwegian Church to their side. "The greatest possible freedom for religious and church activities" was announced.

The Quislingites were told to cease their interference with the rule of the bishops. This change was quickly followed by a return to the earlier policy of repression and intimidation when the leaders of the church refused to issue a statement supporting the German attack on Russia. Two of those most prominent in this refusal were removed from office, and the 663 ministers who repudiated the action of the twenty-seven Quislingite clergy willing to circulate a statement supporting the Nazi policy were made the object of violent denunciation.

When the Nazis made one of their officials the commissioner of the Norwegian Clergy Association, the officers and committee of the association—including Bishop Berggrav, head of the church—resigned. Each of them was fined 3000 kroner.

Tension between the authorities and the church has reached the boiling point. Quislingites begin to cry out for the total removal of the church from the national life. Yet the epic of spiritual resistance will go on. Of that there can be no doubt.

Dutch Situation Serious

When one turns to the latest reports from Holland, it is clear that the situation there is much more serious in Norway. The new "kingdor encountering stout resistance—of there is ample proof. More th dozen new arrests of pastors hav cently taken place. Church papers been increasingly repressed or ba —including the organ of the ecu cal youth in Holland. In the imme future there seems certain to be a plete ban on all publications by p or religious editors not willing to form to Nazi standards, a ban upo church schools, and the closing social and philanthropic work dor the churches.

The Archbishop of Holland has demned the Nazi attitude in a fa pastoral letter. They "not only ha the church in its execution of its but endanger the Christian conce of life."

The churches in Holland—Cat and Protestant—have fought the N more openly on the matter of Semitism than any others in Eu And this is naturally held against by the Nazis. The Dutch Comm for Non-Aryan Christian Refugees been forced to suspend its work, every gesture of friendliness towar Jews has increased the anger of Nazis against the Christians. Yet a prising amount of courageous act goes on.

The churches are more united ever before. Their work among dents has not stopped but has bee tensified. The facts about their situa have been made known to the pe through the British broadcasts w they manage to hear despite the ef of their conquerors to prevent it. when church announcements ca be circulated in print, they are sionally made available to the popu in this indirect but effective mann

The spirit of resistance in the w nation has been stirred and kept flinching by the church's emphasis u freedom. The church continues in lic prayers to say: "We pray for beloved Queen whom Thou hast g us as our ruler and for those ru who have been permitted to com us." The inference is plain, altho the words are outwardly innocent.

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Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

LUME CXIX ★ BOSTON, *Wednesday, October* 1, 1941 ★ NUMBER 40

Practise Makes Perfect

RONALD H. WHITE

n acknowledge that practise is necessary if one is to re perfection in every field except religion. Pade-i became a great pianist by combining talent with ng hours of practise. Holman Hunt, when asked how anaged to draw a perfect circle free-hand, replied, very simple. Just practise eight hours a day for years." But how far we depart from the rule that ise makes perfect" when we consider the religious The development of the spiritual life is all too often chance or the gentle stirring of an indifferent con-e.

ny years ago Briggs wrote a cartoon book on the t of golf. In it he divided men into three groups ding to their attitude toward the game: the scoffer, uffer, and the golfer. The scoffer is the man who smart to chase a silly ball around a big field. He dn't be seen on a golf course. He criticizes the game rcifully, although he has never played the game and s none of the fine points. He is uncomfortable in resence of those who play, because he does not speak language. He knows some golfers who cheat now hen, and he judges all by the few. He says there is ch difference of opinion about how the game should ayed that he doesn't believe in the game at all. It too much time and energy. After working hard all , it is too much to ask a man to go out and tramp d on a golf course. This can be said for the scoffer, ever excuses himself on the ground that his father ged him over the golf course so much as a child that came fed up with the game.

w, the duffer plays, but a rather indifferent game. n asked, he usually replies, "I play at it." He seldom s below one hundred. Occasionally, he fudges a bit s score or lifts his ball out of a bad lie. He doesn't enough about the game to learn its fine points. He says he plays just for the exercise; knows it is good im. He is easily discouraged if the weather looks the bit threatening. The duffer sometimes plays simply se his friends play, or because he hopes to meet nice people on the links. Or his wife may play and that he accompany her to carry her clubs. She frequently shames him by playing a better game, but not sufficiently to stir him to greater effort. He does enjoy playing on special days when a large crowd will make him less conspicuous. Once in a while, he will get the professional off in a corner and tell him how the game ought to be played. The rules are too strict or it is too much like work. The duffer will never become a golfer unless he experiences a profound conversion.

The golfer takes his game seriously and still isn't queer. He is usually modest about his accomplishments. He is faithful to his game and practises religiously. Like the carriers of the mail, "neither snow nor rain nor heat nor gloom of night" stays him from the completion of his appointed rounds. He knows the game from practise, not theory. He loves the game for its own sake, not because he hopes to profit through "contacts." He doesn't excuse himself for his mistakes. He dreams of perfection —if not in this life, then in the next. His motto is taken from Browning, "On the earth the broken arcs; in the heaven, a perfect round." He knows cups are not won simply by listening to his wife tell about her game. The golfer never complains about the cost of the game; he knows he gets full value for his money. He has the courage of his convictions and doesn't give up playing the game even though only a few are out. He is sympathetic toward the duffer and hopes he will see the light some day and step up into the golfer class. He pities the scoffer for what he is missing. What can you do with a man who is too smart to play a silly game like golf?

This is a parable of men's attitude toward religion and the church. Here too we find three groups of men: the scoffer, the duffer, and the golfer. The scoffer is the man who wouldn't be seen in a church. He is too smart to fall for a silly business like religion. He criticizes the church unmercifully and finds fault with what the ministers are preaching, although he has to confess he hasn't been inside a church for fifteen or twenty years. He is uncomfortable in the presence of those who take their religion seriously, because he doesn't speak their language. The great Christian affirmations of faith, hope, and love are meaningless to him. He has met some rather indiffer-

ent, half-hearted church people who show little indication of being any better than himself, and so he judges the whole by its lesser parts. He says there is so much difference of opinion regarding the definition of religion that he doesn't know what to believe. And so he doesn't believe anything. The scoffer flatly refuses to have anything to do with the church because it takes altogether too much effort. After working hard all week, Sunday is the only day for rest. If a man considers himself no more than an animated piece of clay, he is justified in this lazy attitude. But if he believes that God breathed into that clay the breath of life and it became a living soul, he ought to think otherwise.

There is the duffer—a rather indifferent person where his religion is concerned. When asked if he attends church, he coughs apologetically and says, "Now and then"; which usually means Christmas and Easter. He hasn't enough interest to attend regularly and sometimes fudges a bit on his score, thinking he goes much more frequently than he really does. He is the type who introduces the minister as "our pastor." Sometimes he gets into the rough and makes a quick shift to a better lie. For the most part he just putters around, never giving religion his enthusiastic support. What little effort he does make is put down under the heading of "moral and spiritual exercise." He knows it is good for him.

The weather has a decided bearing on his attendance at church. If it is too fine, he takes a drive in the country. If it is a bit uncertain, he settles down in his easy chair. He may listen to a service on the radio, which, after all, is just as good as going to church. He seldom experiences the thrill of real fellowship with his God through honest worship. He has somewhere acquired the impression that he can absorb his religion simply by breathing the atmosphere of those members of the family who do attend church. He attempts to ride into the kingdom on a pass, while the rest pay full fare. Sometimes he goes simply because his neighbors go, or because he knows he will meet the "right sort of people." One does meet nice people in church, but that ought not to be the only reason for attending.

The duffer is frequently found in church because his wife does not want to go alone. This is unsatisfactory, because you can lead a man to church but you can't make him think. He is a bit ashamed that his wife pays more attention to the practise of the presence of God than he does, but not ashamed enough to do anything drastic about it. He admits that he likes to go to church on special days because he knows he will see many of his friends who attend as infrequently as he does. He is also aware that on these days he will find the loveliest flowers, the best music, and the most inspiring sermons. Once in a while, he will get the minister off in a corner and tell him how the church ought to be run. He would do a great deal more to help if the services were at a less inconvenient hour or if the church didn't demand quite so much of one's time and energy. He may get out of the duffer class, but not without experiencing a real conversion. Perhaps his wife, or some friend, or possibly the minister may inspire him to greater effort.

Finally, there is the golfer. He is the man who takes his religion seriously and isn't queer either. He doesn't brag about how good he is, but is faithful to his church and practises the presence of God regularly. Like the carriers of the mail, "neither snow nor rain nor heat nor gloom of night" shall keep him from his appointed place in his church at the hour of worship. He knows the fine points of religion from actual experience, not from ing to someone talk about it. He has the highest for his religion, his church, and his God. The doesn't always make excuses for his failure to do h He hopes some day to be more like Christ in hi life, and doesn't apologize for his faith. He doesn't his wife to carry religious insurance for both of He doesn't complain about the cost of his religion, in time or in money, because he knows he gets full and more for all it costs him. He has the courage convictions, and would stand by his church if there only a few standing with him. He is sympathetic t the duffer and hopes he too will find the joy and i tion of real religious faith. He is sorry for the because he is missing so completely the purpose c But what can he do with a man whose mind is and who is too smart to take religion seriously?

Jesus said, "Be ye therefore perfect, even as your F which is in heaven is perfect." Every man ought to earnestly to be more like the perfect man, Chris Lord. No man expects to be made perfect in this lif with Browning he can say, "A man's reach should e his grasp, or what's a heaven for?"

★ EVERYDAY LIVING by JOSEPH FORT NEWTO

Basic Bible

Now we have the New Testament in "Basic Eng as it is called, and rightly so. From a possible 41 words the vocabulary is cut to 850—to tell the greate all stories!

It is a superb piece of work, alike in its stripped plicity and in its sinewy, flexible grace. Almost too sir in fact—the life and teachings of Jesus told in wor almost one syllable.

Of course there are losses, as well as gains. The "blessed" in the Beatitudes is rendered "happy," w may be a very different thing. A man can be "bles and yet be tragically unhappy.

Yet there is no doubt that the stately music of King James Version does conceal the real, basic m ing of many a text—by its very familiarity. Basic lish brings out the meaning more clearly.

It is direct, yet dignified and rhythmic—much like language of our everyday talk. Jesus used such langu and that was why "the common people heard him gla as we are told.

Also, some three hundred English words have cha their meaning in the last hundred years or more. W this is true, we miss entirely the meaning of a pas it is opposite to the truth.

Anyway, no one can now excuse himself by saying he does not understand the New Testament. The all "difficulties" are gone, but, as Mark Twain said, the ficulty of living remains.

To know exactly and vividly what Jesus said does make it any easier for us to do what He told us to That hurdle still faces us unmistakably; and it is n less easy to dodge it.

In other words, the final translation of the Bible a us—that is, its translation from words into life,

er, power, joy. Here and there, fine souls translate l or verse of it.

as a whole, it is locked up in words, stately or Nor will there be any real happiness or peace on ntil it is rendered into life, nay, into society—made by its beauty.

ON SERVICE AT LONE STAR LAKE

ROBERT H. DOLLIVER

recent Sunday evening we happened to be in a niversity town in the Middle West, and being of going habits, started out to find a church service. the day preceding the opening of the summer ses- d thousands of students were in town getting their r quarters established in dormitories and frater- uses. There was a good deal of bidding good-by to and friends who had driven them down, and a eal of meeting of new friends. What an oppor- or the churches to present the claims of the Chris- th!

churches in this town were large and attractive— piles of brick and stone—show places of their ve denominations for the entire state. Hundreds sands of dollars had been invested in the erection sanctuaries, and in adjoining religious education gs, several of which spread over half a block. Yet ructures on this particular Sunday evening were and forbidding. There was not a sign of life in a ne of them, not even at the basement windows. here else in the town on this Sunday evening as light and activity—here was darkness and dead- ven the bulletin boards eloquently shouted empti- Most of them had not yet been changed from the cement of the Sunday morning sermon topics D. D.'s to the Monday morning vest-pocket homilies to live.

"live" church, however, did have a contemporary on it. It said, "7.30, Union Service at Lone Star but not knowing where Lone Star Lake was, or get there, we gave up entirely the idea of attending ay evening service.

ad, we wandered on to the university campus—here was light and life. Soon we heard speaking and apping, and following toward the noise, we entered building, and faced a whole row of registrars. to bulletin boards, screens, and woodwork were erable signs urging one to vote for this girl for or, this one for the legislature, and another one etary of state. At one side was piled a lot of smart- luggage. Hesitatingly we asked if we could at- e meeting. After a hurried consultation, one clerk Why, yes, I guess so. It's open to the public. Go pstairs."

ntered a large hall filled with smartly dressed and coifed young women. They were obviously nearly heir late teens. A speaker was haranguing them: re the highest type of girl our state has. . . . It is ry for the welfare of our country that you girls be here. . . . You are to learn what boys and girls in the future of America. . . . You are the future erica, and in your hands lies the destiny of our

e speaker went on, we could see the girls respond sible pride. It was not only pleasing to be paid all mpliments by a good-looking young business man, but it was inspiring to feel that here was real purpose for living. There was lacking, however, any reference to religious faith, except when a subsequent speaker said that "the Golden Rule was the basis of democracy." There was no united confession "Almighty God, we have erred and strayed from Thy ways like lost sheep." There was no hymn to the Creator who had given a fertile land with its promise of an abundant harvest and who had stored the mineral wealth that had brought prosperity to the people of that state. There was no reference to the fact that this was the Lord's Day. There was no public reading of the Scriptures, or exposition of them. There was no reference to man's universal brotherhood under the common fatherhood of God, or to the demands of the kingdom of God. It was a religious service, however, but not in exaltation of the God and Father of our Lord Jesus Christ. It was in exaltation of the state—"man's other religion."

The present-day church is dangerously close to the peril expressed in Jesus' parable of the house that was empty, swept, and garnished. Let us not allow our expensive churches to be merely empty monuments to the faith of a passing generation, but let us make them, rather, houses of worship expressing the aspiration of an oncoming generation. Let us with holy imagination devise new ways and means to use our church plants to meet the religious needs of the present time. Let us meet the week-end habit, so disastrous to long-established hours of Sunday services, by calling people to worship with us at noon during the business day. Let us keep the doors of our sanctuaries open for meditation and prayer. Let us learn the value of mass meetings and large cooperative effort. Let us have delegated regional gatherings which emphasize the educational and the regenerative rather than the machinery of the church. Let us organize trades and associations within the business, professional, labor, and farm communities for observance of holy communion at more frequent intervals. In brief, let us use every opportunity that presents itself to press the claims of Jesus Christ on our present age.

A BISHOP AT WORK IN CHINA

[Letter to the Editor from Bishop Carleton Lacy of the Foochow Area, written August 7 at Yenping, Fukien]

The Educational Number of ZIONS HERALD was most attractive. I am writing this morning especially, however, to thank you for the very generous way you have reported and played up our China Central Conference. I just hope some of our friends in other parts of the world don't feel that we in China have had more than our share of publicity. It is indeed helpful, and we are grateful for the continued support which you and ZIONS HERALD give to the work here.

I got away from Shanghai at the end of June. It took just three weeks to reach Yenping, coming in by way of Amoy. Some of our Central Conference delegates were just a little way ahead of me and had made necessary arrangements for travel permits, etc., so I came through with a minimum of delay and had them as traveling companions for the slow sampan trip up the river and the rough journey by trucks for four days across the most precarious roads I have traveled—and I say that after my trips across the Burma Road and the highway from Indo-China to Chungking. Fukien has them all beat; and such scenery! It baffles description. We entered the Methodist

(Continued on page 898)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
FRANK R. HOLLENBACK
PAUL MORRISON

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

Recipes for Happiness

Professor Hornell Hart of Duke University has now supplemented his book of a year or so ago, "Chart for Happiness," by writing "New Gateways to Creative Living."* The material that he here offers us was originally presented in a series of lectures delivered under the auspices of the Graduate School of the United States Department of Agriculture. It has, however, been reedited quite completely for publication.

The author is essentially a mystic, but one who believes that something of the scientific accuracy employed in sensory experience can be used in measuring inner attitudes, moods, desires, and attainments. With this conviction as an incentive, he has done pioneer service in predicting parole success, marital happiness, and in measuring prejudice exhibited in newspapers. He is without doubt a prophet in a field which he defines as "an operational philosophy of social science."

In the volume under consideration, he contrasts the destructive world of today with man's innate hopes of personal happiness. He continues by showing that the individual's inner world is more closely related to the fulfilment of this dream than his world of outer experience. He posits a creative force at work in both regions with which every personality must be harmoniously related if joyous living is to be discovered. This is to be accomplished by the rebuilding of the self—transforming some parts of it, escaping other aspects of it, and making adjustments to still other elements in it. The author gives attention to such topics as "inner self-healing," the connections between energy and happiness, harmony between the s its environment, and the abiding contribut religion to joyous and creative living.

"New Gateways to Creative Living" is one most fascinating of the newer non-fiction bool replete with novel and graphic illustrations a periments. It is written in a style that convin reader of the author's desire to help people than merely to publish another book.

*NEW GATEWAYS TO CREATIVE LIVING. By Hornell Hart. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.75.

A Vigorous and Forceful Leader

In the death of Bishop Warren A. Candler home in Atlanta, Ga., on Thursday of last w the age of eighty-four, there has passed fro Methodist stage one of the denomination's mo turesque leaders. Elected to the episcopacy i by the General Conference of the former Me Episcopal Church, South, Bishop Candler for t suing thirty-six years, until his retirement in exercised a powerful influence in shaping the p of his church.

A man of profound convictions mostly on th servative side, he was always courageous and ful in expressing them. He was brilliant and a master of repartee, and was possessed of a saving of humor. He was impatient, for example, wi attempt to distinguish between "human rights "property rights," holding that the right to property is a human right. He dismissed comp ate marriage with the short word "rot," and st opposed birth control. Once while he was pre he rebuked a brother who kept shouting "Amen shouted back to him, "You shut up! You peste On one occasion he rebuked his brother, A Candler, founder of the Coca Cola firm, for tra on Sunday. In answer his brother said, "Rem the ox in the ditch," to which the bishop replied, wasn't the case of an ox in a ditch. It was a jack a sleeping-car that was the matter."

Bishop Candler was graduated before he was een from Emory College, of which he later b president. In 1886-88 he was assistant editor o *Christian Advocate* at Nashville. He was i mental in lifting Emory College to the status university and in removing it from Oxford, G Atlanta. He secured from his brother Asa an en ment of $1,000,000 for the institution. From 19 1921 he served the university as its chancellor. A the books of which the bishop was the author m mentioned "History of Sunday Schools," "Ch Auctor," "High Living and High Lives," and " Revivals and the Great Republic."

New Departure at Ohio Wesleyan

Ohio Wesleyan University has to its credit great traditions in the training of youth in rel and in preparing candidates for the mission fie the church. To coordinate all religious activiti the campus of this great institution, President Burgstahler has recently formed a Christian Co of which Dean Harold Sheridan will act as chair Working with this council will be a person givin

ime and energy to directing religious activities) counseling students on their religious problems. r this set-up, Dr. Burgstahler has mapped the ving program:

Faculty. Every faculty member is expected to inter- et the Christian philosophy of life through: (a) teach- g of his courses; (b) exemplary personal living; (c) igious counseling; (d) friendships; (e) personal inter- ws about class work and personal problems.

Selection of students of good moral character and in far as possible from Christian homes.

Making the campus environment as constructive and Christian as possible.

Systematic study of Bible, religion, and philosophy ough credit courses.

Daily chapel programs: (a) maintaining the element worship; (b) featuring outstanding personalities who scuss religion, social service with its interpretation of e and its problems, and many other helpful sub- ts; (c) presenting good music to the students.

Effective Young Women's Christian Association and oung Men's Christian Association programs. These ganizations sponsor many worth-while activities on the mpus in addition to their frequent meetings for wor- ip and fellowship. A few of these projects are: (a) l-College Communion services; (b) Religious Empha- Week; (c) International Week; (d) morning watch;) social service projects, such as work with Negroes, d People's Home, Children's Home, and relief; (f) issionary work; (g) training religious leadership rough summer conferences, through week-end confer- ces, and through personal and group interviews.

Promotion of close relationship with local churches.

Special Convocatons with great speakers.

Merrick Lectures—always on religious topics by out- nding churchmen. These lectures were delivered this ar by Bishop G. Bromley Oxnam on the subject "Con- mporary Crucifixion and Crusade."

congratulate President Burgstahler upon the ation of the council and upon the development ch a definite program looking toward the relig- welfare of students.

n Hundred Churchmen Protest

ven hundred Protestant churchmen have joined *rotestant Digest* in denouncing Charles A. Lind- n's Des Moines speech as marking "the beginning e last phase of a definite plan to destroy demo- government in this country" by introducing Semitism as a method of political propaganda, it announced on Friday of last week by Kenneth e, editor of the publication. Those who have en Mr. Leslie aligning themselves with the *estant Digest* statement include bishops, presi- s of theological colleges, presidents of colleges Protestant affiliations, editors of Protestant ications, deans, presbyters, officers of conven- , and clergymen. Explaining that the Lind- h speech is an illustration of a technique that aims undermining the confidence of the people in its government by first conditioning the people to a special group and then associating the Govern- t with that group in the minds of the people," statement warns that "this is a moral war out of ch may issue the ghastliness of civil war," and urges Christians throughout the country to "preach and preach again and continue preaching against this moral disease of anti-Semitism." The statement of these churchmen has had wide-spread publicity, and should have an excellent effect in helping to put a stop to the development in America of an anti-Semitic drive of the Hitler pattern.

Excellent Start

Although the fall District Conferences of the Boston Area are still being held at this writing, the campaign for new subscriptions to ZIONS HERALD on the three-year basis is already beginning to reach the circulation office. We are gratified not only with the returns that are now coming to us by every mail but also with the enthusiastic cooperative spirit that seems to characterize the effort of the quarterly conferences to increase the number of HERALD readers. The record on Monday morning, when this editorial note was written, stood as follows:

NEW ENGLAND CONFERENCE

Boston District

Newton Upper Falls, 25. Neponset, 1. Parkway (Milton), 5. Unassigned, 4.

Lynn District

Lawrence, Parker Street, 2. Malden, Robinson, 4. Lynn, St. Paul's, 1.

Springfield District

Charlemont, 2. Colrain, 4. Shelburne Falls, 4. South Athol, 4. Leyden, 3. East Colrain, 1. Chester, 2.

Worcester District

Cherry Valley, 5. Framingham, Wesley, 3. Worcester, Park Avenue, 5. Worcester, Epworth (Swedish), 7. Hudson, 5. Barre, 2. Gardner (Swedish), 3. Worcester, First (Swedish), 6.

NEW HAMPSHIRE CONFERENCE

Northern District

Ashland, 2.

MAINE CONFERENCE

Bangor District

Bangor, First, 5. Bar Harbor, 4. Caribou, 5. Danforth, 4. East Corinth, 2. Easton, 3. Center Easton, 3. Eastport, 2. Hodgdon, 2. Houlton, 5. Lincoln, 4. Mapleton, 3. Washburn, 3. Mars Hill, 3. Mattawamkeag, 2. North Brooksville, 2. South Penobscot, 1. Old Town, 4. Patten, 5. South Robbinston, 2. Pembroke Iron Works, 2. Penobscot, 2. Presque Isle, 4. Prospect Harbor, 1. Smyrna Mills, 3. South Brooksville, 3. Vanceboro, 2.

Portland District

Berlin, N. H., 2. Rumford Center, 1. Gorham, 1. Portland, Chestnut Street, 25. Portland, Congress Street, 10.

NEW ENGLAND SOUTHERN CONFERENCE

Norwich District

Portland, Conn., 1. East Glastonbury, Conn., 1. North Grosvenor Dale, Conn., 1. Quarryville, Conn., 2. Gales Ferry, Conn., 2.

Providence District

East Braintree, 4. East Weymouth, First, 4. East Weymouth, Porter, 4. Hanover, 4. Hingham, 4. Holbrook, 4. Rockland, 2. Scituate, 4.

New Bedford District

West Duxbury, 1.

GOOD FOR THE SOUL---CONFESSIO

A young lady of the Roman Catholic faith studying in Lasell Junior College was one of the participants in a symposium on religion which appeared recently in *Lasell Leaves,* the student publication of the institution. Among other things she said:

> Confession is another part of my religion that most people cannot seem to understand. People just can't see why a middleman is required to hear our sins. Well, I believe that the confessional is a good place to ease one's mind. It is easy to sit down and think over your sins, but they seem a little worse when you hear yourself saying them out loud: You become more aware of what you have done. After I have said my penance, I am satisfied, because I have confidence in the priest in that his actions are guided by God. Confession removes any bad feelings I might have had against friends, and the whole world seems to be smiling.

Whatever may be said in criticism of the Roman Catholic confessional, it remains true that "confession is good for the soul" and that in Protestantism today there is everywhere a very serious neglect of this important exercise. We recently made a survey of thirty-two volumes of sermons by modern preachers, —ten sermons to the volume, giving a grand total of 320,—but in the entire list there was not a single sermon devoted to the subject of confession.

Ought Protestants to set up a confessional? Roman Catholic priests are not the only ones to whom men and women lay bare their weaknesses and their shortcomings, their follies and their sins. Ministers of all denominations have from time immemorial heard confessions, if not in a booth, at least in their homes and their studies. What clergyman is there in America today of twenty-five years' experience who does not carry on his heart a load of dreadful secrets committed to him by suffering human beings? We need, however, to reemphasize the importance of confession as the first step into newness of life and the enrichment of personality. We should explain the meaning of confession and warn men and women against a distorted understanding of it, and the morbidness that grows out of unhealthy introspection.

There are some leaders in our day who are insisting on "soul surgery," by which they seem to mean a deep, ruthless probing into the soul to uncover the roots of hidden wickedness, and then a relentless public exposure of these dark things by confession, preferably before an audience. Admitting the value of thoroughness in dealing with our sins and of honest acknowledgment of them, there is something excessive and overdone in the technique of "soul surgery." Is there not an intimation of spiritual Sadism in it as the expression is commonly interpreted?

To whom are we to confess? First of all, to ourselves. It takes insight and much—very much—courage honestly to admit to ourselves that we have wrong. But obviously there is no hope of sp enlightenment or progress without such an adm Next, we are to confess to God. "Against thee only, have I sinned." "Thee only"? Yes, for c dience is the deep taproot of all sin from bad t to murder. Wilfulness in the face of the light essence of sin—all else is expression.

Sometimes it is well to confess to one's minis to a friend where one is sure of one's man and k that one's secret will be received with honest pathy and held in strictest confidence. Certainl fession should be made to anyone against who have sinned, however difficult it may be to "righ wrong. Public confession is necessary in som stances, particularly where one has publicly wr some spiritual damage. But confession must ne used for dramatic purposes. No one is requir "put on a show" to tickle the idle curiosity of who "thank God they are not as other men are.

In general, anyone burdened with a sense of does well, as a first step, to enter into his room having closed the door, pray to the "Father w is in secret." Confession should stream out into ration, into practical readjustments of wrongs, i new obedience, a new kindliness, a new helpfu

Confession is good for the soul. It liberates being from the weight and worry of wrongs. It the confessor to see things once more in their p proportions and relations. It fixes a new directio gives new purpose to existence. Many a ma "stalled" by his sins. He stutters and falters. H conscious of an obstacle in his way. His prayer no higher than his head. He is weak and cowa And then he confesses. The Spirit of God seems f to leap to his help. All is changed. He becomes of himself—strong, courageous.

Confession will resolve many a doubt; for d are often not so much the resultant of intellectual esses as of a turning away from that inner light w "lighteth every man that cometh into the world." come to know God through obedience to Him.

One final word. Let us not play with confes We love to generalize. We exclaim, "Yes, yes, w all sinners," or hastily pray, "Forgive my sins," rush on to something else. We need to confess sins, our own concrete sins. We need to admit we are gossipers, ill-tempered persons, liars, thi sensualists, if we are guilty of any of the sins re sented by these terms. Perhaps, if we take t enough and are specific enough in our confessions shall find before long that our honest prayers l stabbed us wide awake to our true condition.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ons from Failures. II. Cain.

Cain said unto the Lord, My punishment is greater than I ar.

tainly Cain must be ranked with the conspicuous es. He struck at the very roots of all truly human nce and reduced himself to the level of a wild ani- despised and feared by all mankind. Yet the ancient cuts deeper than that in its deadly truth to life. may have forfeited his right to a man's life lived g men, but he did not quite forfeit his humanity. onsciousness of what he had lost remained to mark off from the beasts of prey, and to make his lot as f them unbearable. Self-consciousness is the crown- lory of humanity, bringing with it the ability of man ntrol his own life, to choose his own way, to rejoice s own powers, to feel the glow of his own achieve- . But it brings with it the possibility of suffering which the animals are immune, the bitterness of ng the degrading yoke of what is only too well n to be a lower self, of seeing one's powers perverted frustrated, of knowing defeat as deserved and dis- ful, the agony of pride struggling in vain against a liation which all its rebellion cannot evade.

hast thou done?

hat was the matter with Cain? Quite evidently his is a study in the tragedy of a self-centered life. This s it painfully interesting, for concentration on self danger that threatens every one of us. In Cain the e and the deadliness of this spiritual disease are writ , and we ought to heed the message of his story.

art thou wroth?

is clear that the self-centered man is blind to the amental realities of life. He who tries to see the world ntered around himself is the victim of a perspective lse as to throw his vision completely out of focus.

in was quite blind to the true standards by which man is judged. He approached God much as a eval baron may be supposed to have approached ing—willing to give him his due, but expecting the tion that was due to his own dignity. Just as the would have been furiously angry had his monarch ed to receive him, Cain was enraged when his sacri- was rejected. He judged the Almighty, convicted of favoritism, and sentenced the favorite to death. It occurred to him to submit himself to the judgment od, to ask whether there was anything wrong with elf or with his inner attitude. Absorbed in the con- lation of his own grandeur, he did not judge him- by any standards at all. Why should perfection sub- to criticism by any standards other than itself? The self-centered man is not quite sane. Cain would been ridiculous had he not been so dangerous.

t isn't he true to life? Just think of our own ten- ies to meet misfortune with self-righteous indignation, to seek a scapegoat to bear the burden of our own mis- doings and folly. Aren't they rooted in a stupid assur- ance of our own supreme merit? Do they not amount to a blind disregard of the standards that we are well able to apply to others? We know that when one of our neigh- bors is in trouble, his plight is due in part—and in sig- nificant part—to his own fault. We know that he is wast- ing valuable time in looking about for a scapegoat. We know that the only fruitful way in which he can face his failure and turn it into success is to arrive at a proper val- uation of himself by comparing himself with the true pat- tern of life, and so becoming able to mend his ways and merit the prize the loss of which he is now bewailing in useless resentment. We know that he can't change cir- cumstances, that he can change himself, that the only wise thing for him to do is to be busy at making the change. But a false concentration on our own imagined excellence makes us blind to all this wisdom when we ourselves meet failure.

Am I my brother's keeper?

The self-centered man is necessarily blind to the needs of others and to his own responsibility for them. How can he appreciate others when he is so entirely wrapped up in himself? He can have no sympathy for their frailty, for he does not know what frailty is. He can have no sympathy with their misfortunes, for as surely as he knows that his own lot is far beneath his merits, he knows with the pitiless criticism of the self-righteous that the failures of others are well earned. He loves himself too completely to have any love left over for his neighbor. Cain's cold inability to see Abel as really his brother bred murder. The same callous disregard of social respon- sibility still does exactly that. From Hitler's Germany, caring only for the Master Race which its mad pride sees in itself, to our own America with its divisive indi- vidualism, the cry goes up today, "Am I my brother's keeper?"

The voice of thy brother's blood crieth unto me . . .

Cain was blind until it was too late to the unescapable laws of a universe of which he was not the center, a uni- verse which silently and inexorably was judging him. He went out into a great solitude. He had tried to make him- self the center of the world, and he went out into a world of which he was indeed the center, and found it so small that to live in it meant misery. It was a world in which he had no brothers and no responsibility for them—and no love from them. It was a world shut away from the vast processes of the great world's life, and therefore sterile and barren. It was a world too small for God, to which He was alien and terrible.

It was the world of the man who wakes up too late to the folly of a life that is centered in itself. From that too late awakening, deliver us, O Lord of love and grace.

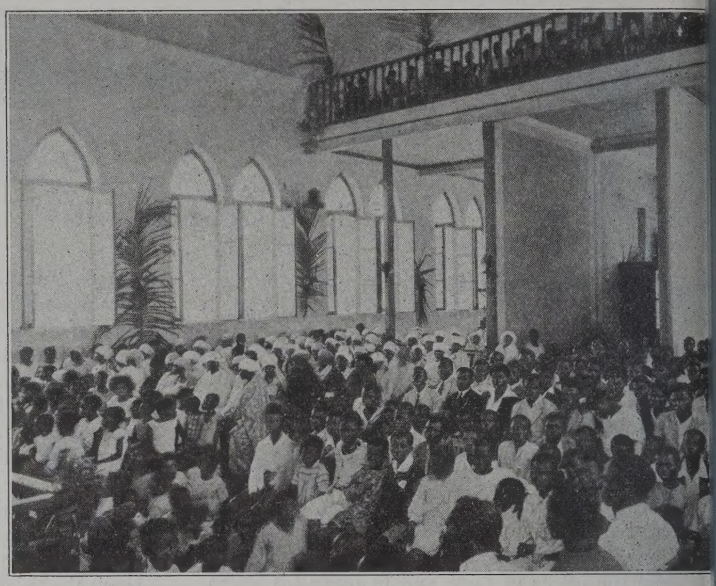
The Church of All Tribes

RALPH E. DODGE

"I can trust the mission boys. They do not steal my tobacco, or drink my wine and fill the half-empty bottles with unboiled water. Therefore, I have only mission boys in my house."

Thus an important government official recently expressed himself to the writer. By so doing, he paid a high tribute to the general effectiveness of the evangelical missions in Angola, Africa, and in particular to that of the Methodist Church in Luanda.

But the Luanda mission is more than Methodist. It is evangelical. In its fellowship are Congregationalists, Baptists, Brethren, and independents, besides the prevailing Methodist influence. Among its constituency are the short, burly Dembos from the north, the large Bailundu carriers and burden-bearers from the south, and the lithe, intellectual Ambaquistas from the east. It is literally a church of all tribes. The three basic dialects are the Kimbundu of the hinterland, Kicongo of the north, and Umbundu of the south—all of which have varying local characteristics and subdivisions. Portuguese, the official language, is spoken by the men and generally understood by the women.



Above—Congregation in Luanda Church, Luanda, Angola,
Left—Pastor and Choir in a Village Church near Luanda,

A special feature of the Sunday afternoon evangelistic service, recently mentioned by a Portuguese writer and traveler as "the largest regular Protestant congregation in Angola," is a hymn in Umbundu by the famous Bailundu singers. During the week, the vast congregation is divided into thirteen classes, each with a tribal class leader directing the religious and social life in chapels, strategically located in the suburbs of the city. Although Portuguese is generally used in the central mission church on Sunday, the tribal dialects are spoken in the classes.

To give a concise idea of the activity of the Luanda mission church, which is under the direction of a native pastor, supervised when necessary by the resident missionary, suffice it to relate that, during the first six months of the year, the thirteen class leaders presented three hundred and forty-one persons as eligible for preparatory membership. Many of them had been converted effective evangelistic campaign early in the year.

The real melting-pot for the various tribes, ho is the school. So great is the desire for education th mission is compelled to divide each grade into tw tions, one group of children attending in the mo and the other in the afternoon. And still there is a list of those waiting to be called as soon as a vacanc be found or made! Each year a few of the gradua the grade school are selected for high school. At the ent time fifty per cent of all blacks matriculated i high schools of the colony are graduates of the odist schools of either Luanda or Quessa.

Nor are the children the only ones who attend th sion school. Last year the adults manifested so str desire for education that a night school was begu this flocked the young and the not-so-young of all t carpenters, masons, cooks, barbers, tailors, bootm and unskilled laborers. It was very difficult at firs now even the most unpromising can read hesitantly.

Yes, to the Luanda mission they come from all t and in all conditions; from the same mission with burning and faces glowing, they return to tell their people the Good News of Salvation.

WOODEN CHESTS

MARIE WIDMER

Switzerland, whose history dates back to the Roma and, farther still, to the age of the primitive lake dw has in the course of the centuries become a storehou rare antiques. Pioneer among these pieces of ancien niture is the wooden chest which its creators des as a simple container for the belongings of its own

There were chests in the Egyptian, Greek, and R eras. The first Swiss chests, of which a few specim may still be found in the canton of the Grisons, a the Roman saddle-roof variety. Other types trace origin back to the old Nordic hollowed-out tree tru

The first chests had few decorations. They were quently mounted on unpolished wooden legs, wit

gs except around the panels. However, from the nesque period on, beginning in the fifth century, were gradually beautified. They were equipped fancy bases and corners, later still with attractive work. There is a Romanesque chest in the museum n, in the Valais, which shows decorations carried a series of semicircular arcades and rosettes. In the e Ages, much of this kind of furniture came from steries where the monks were not only men of re- and learning but also farmers, builders, masons, iners. Decorations depended on the tools available, n the kind of wood to be worked.

oteworthy specimen of a fifteenth-century oak chest tained in the Museum of Neuveville on the Lake of e. It is hewn out of a solid piece of wood, with iron s, padlocks, and chain-and-ring handles at each end. e beauty of Swiss chests, whether used in monas- or in well-to-do private homes, improved under the nce of Gothic and Renaissance art. Adornments be- more elaborate, inlaid designs more artistic.

he bilingual canton of Berne, both the Nordic and omanesque trends of culture made themselves felt. hests one finds in the Historical Museum at Berne onsequently delightful peasant models as well as it patrician pieces.

ndsome old chests are on view in most of Switzer- many historical museums, also in ancient châteaux rved to posterity as museums, and in numerous pri- homes. In the Swiss National Museum at Zurich s a chest that is decorated with coats-of-arms and ge cabalistic signs. In the Historical Museum at , one finds a specimen adorned with caricatures of nts, each representing a certain month of the year. viss rural districts, the chest was an essential article bride's dowry, with the portraits of the bride and groom-to-be often serving as an embellishment. Thus ne about that a new chest arrived in a home about every generation. Older chests were then frequently rded as containers of milady's possessions and were ed to humbler service.

ests, which admittedly also have their inconvenient res, were later gradually superseded by closets and s with drawers. However, even in the United States, handy piece of furniture, now generally made of wood, has gained favor as the "hope chest" of young en and the utility chest of matrons.

EVOTION TO A COUNTRY CHURCH

Guy Emery Shipler, Jr.

e death early in September of the President's mother, James Roosevelt, was mourned by thousands ghout the world who either had the privilege of ing her personally or had, through the fame of her admired her as a simple, kind woman. What is not nerally known is that in her death the Christian h lost one of its most devoted members. Not in the nal sense, for even though being the mother of a dent of the United States naturally brings wide at- on to a woman, Mrs. Roosevelt remained her own le self. Hers was a local life among local people and utions. Hyde Park was her home, and St. James' stant Episcopal Church her church.

will be a pretty hard thing," said her rector, Rev. k R. Wilson, in an interview, "to stand in the church now on and realize that she won't be there." When- it was possible, Sara Roosevelt attended church every Sunday, sitting in the same pew, always listening intently to the sermon, no matter who preached. And there was a little habit that will be especially missed. Before the sermon she would often move across the aisle to the pulpit side of the church to be in a better position to hear, and at the end back she would go to her pew.

Not so long ago Mrs. Roosevelt left Hyde Park on a Friday midnight train for Buffalo, to attend a wedding. She went to the ceremony, left Buffalo Saturday midnight, arrived in Poughkeepsie at seven o'clock Sunday morning. After a short nap, she was on time at St. James' for the eleven o'clock service. Such was the devotion of Sara Roosevelt during all the years she lived in Hyde Park where the President was born.

During the twelve years since Mr. Wilson became rector of St. James' parish, Mrs. Roosevelt, until her death, was honorary president of the Woman's Auxiliary. She sometimes complained if she was not asked to have a part in special work done by that group.

As is well known, President Roosevelt has for many years been a vestryman and is now senior warden of St. James' Church. But it is not well known that this is not an honorary but an active post. As a matter of fact, the President is a good and helpful vestryman, and attends every meeting. He is able to do this because the vestry meets only when he can be there. When the time comes, a letter is sent to Washington asking him if he can give his time for a vestry meeting on any of several dates. When his answer is received, notices are sent out to the other members.

Mr. Wilson says that, even though vestry meetings often drag out long beyond the scheduled time, the President has never once hurried them along—in fact, he himself sometimes helps keep it going by encouraging discussion in detail of parish problems in which he is particularly interested.

St. James' Church itself has had its share of attention since Franklin Roosevelt became President of the United States. Immediately after his first inauguration someone pocketed the brass keys to the front door as a souvenir. Since that time the church has remained locked, a practise distasteful to the rector and his vestry. There are many complaints especially from visitors, but, like every other church, St. James' cannot afford to buy endless refurnishings. Like its most distinguished communicants, St. James' Church remains simple, without any kind of alms box or other suggestion that its many visitors give money.

Because souvenir-hunting is an Old American Custom, Mr. Wilson took special precautions after the service attended by King George and Queen Elizabeth of England in 1939. After the royal couple had left the church, the thousands gathered outside were permitted to enter the building and look around. Before they came, Mr. Wilson asked the sergeant in charge of the special detachment of State Troopers to put a man at the pew in which the royal couple sat to prevent sightseers from snatching prayer books and hymnals. "I'll watch them myself," said the sergeant, stationing himself at the end of the pew.

That night Mr. Wilson, on recognizing the sergeant at the station, asked him how he made out. "Well, sir," he said, "you'll find there wasn't a book removed or even touched—except for the one I took."

The bond between Sara Delano Roosevelt and her son symbolized their common devotion to the church of Christ—a devotion loyally expressed in a typically American country parish.

OUR PROGRESS IN THE VICIOUS CYCLE

KARL P. HARRINGTON

After a generation of preparing by universal military service for the great day of war and expected victory, Germany spent four years, 1914-1918, in terrible combat and destruction and was crushed to earth. After a score of years of preparing for the feared contest with the revitalized Germany, France found her effort futile and her disaster complete. Peace was the hope of England and America, as well as many other nations, and to that end military preparations were kept down to the minimum, and the late Neville Chamberlain to the last hoped that he was dealing, not with the liar and brute of a Hitler, but with the orderly persons and methods of diplomacy, and is ungenerously blamed now for not taking the worst view of the German Fuehrer.

For two years the United States has been lavishing imaginary funds into a huge "defense" program, drafting youth for military service, building the biggest navy ever, covering the country with factories to produce engines of destruction in the air. Many of us have feared and believed that the word "defense" was merely a convenient term for camouflaging the purposes of the military enthusiasts, and in recent weeks our fears seem to have ground. A well-known major-general has admitted that the word is "insincere," and calls for more active war. *The New York Times* urges "aggressive defense," which, being interpreted, means *offense*. The President of the United States and the Prime Minister of Great Britain meet on the high seas and draft a program for cooperative action and for the ends in view to be reached by such cooperation, which include the repression of Hitler and his allies and the continued military superiority of our own allies, to be kept up indefinitely. They plan to disarm part of the world and keep the other part well armed, apparently blind to the fact that such a scheme has never worked and in the nature of things can never work.

For America that means a new world, a world of standing armies, huge navies, an atmosphere roaring with planes, and increasing repression, censorship, and encroachment on the liberties we have grown up to suppose were to be always ours; and all under a monstrous burdent of debt and taxation, to keep up the fighting machines for fear somebody will have better ones than we have.

"They that take the sword shall perish by the sword" is an old saw well illustrated by the France, Germany, Italy, and Japan of the last generation. When will the world see that peace does not come through preparations for war? The classic example of perpetual international peace is that between the United States and Canada, on whose borders are no forts, machine-guns, or airdromes. Universal disarmament, enforced by international police, is the only cure for the sick world.

If Germany had marked off half of the Atlantic Ocean as her sphere, into which no American vessels might penetrate without disaster, imagine the outcry that would have gone up! But we have appropriated the great waters as far as Iceland, and the talk now is of our seizing the Azores, Cape Verde Islands, and maybe Dakar; and we have announced (*i.e* the President of the United States has announced) that we will shoot anybody within our sacrosanct waters, which are rapidly extending all over the earth.

Are the followers of the Prince of Peace going to follow this aggressive, warlike program, and can they contemplate the world now envisaged before us in yea come with clear consciences, and say "Amen" to it? for civilization and for Christianity, if so!

YOUR INCOME TAX

ALBERT G. JUDD, in *Eventide*

The writer chanced by a book counter and notic pile of paper-bound books with the title "Your In Tax—How to Keep It Down." In this volume no seems to be overlooked that will help one to pay as as is legally possible for the running of one's govern and the defense program.

How odd it would seem if somebody should wr book with the title "Your Kingdom Contributions—I to Keep Them Down"! Presumably the sale would be sufficient to warrant such a publication, for those desire to do so already know how. There is no Relig Internal Revenue Department to check each contrib

The church and its benevolent organizations are m tained by those who give liberally and want to k how to be able to give more. This great host of lib supporters keeps the work of the kingdom and its ph thropies constantly advancing.

More than a dozen years ago, a prominent lay off in a large church, which had been known for its ge osity to every good cause, proposed in an official mee that the church was sending too much money outsid the community. He told how missions began at ho He suggested that in the every member canvass, soo be started, the canvassers should be instructed to ad those who were giving generously to the mission benevolent program that they reduce such contributi and increase their support of the local church.

The speech had considerable weight and the effect it was noted in the decrease in mission and benevol contributions. These fell off, but the contributions to local budget did not increase by as large an amount these decreased. Then the contributions to the local bud began to fall off too, although neither the economic c ditions in the community nor the membership of church changed materially. It became increasingly har to get money for the support of the local church. All ex local budget appeals were reduced to a minimum. T officials became discouraged over the situation and sou the cause.

The man who had made the speech originally was cere and earnest, and when he realized the error that he had made he was big enough to admit it. He m another plea for the restoration of the mission and ben olent contributions to their former more generous le Again the church followed his lead, although it took so time to overcome the opposite trend that had been start As the contributions to causes "outside the communi increased, the support of the local church became eas

Beyond question, there sems to be a spiritual law of kingdom—

"One gives away, and still he grows the richer:
another keeps what he should give, and is the poorer.
A liberal soul will be enriched, and he who waters will him
be watered." (Proverbs 11:24, 25, Moffa

Methodism's founder is said to have operated on personal policy of

"Earn all you can,
Save all you can,
Give all you can."

Methodist Women at Work

Presidents of Conference Societies Greet Women of Boston Area

Maine

Mrs. Walter M. Tate

etings to the women of the Maine rence. We are challenging the women of our societies to build a firm foundation for their organizations along the pattern laid down by the General Conference. We are building this foundation, resting it on the cornerstones of prayer, service, money, and time. With a spirit of enthusiasm, a deepening of the al life, a spirit of unity, and a deep to learn the entire church program, hall establish an organization to be of throughout Methodism. For we are ilders of the kingdom at home and d.

New Hampshire

Miss Bessie M. Edson

It is a pleasure, through the medium of Zions Herald, to extend greetings from the women of New Hampshire Conference. Each Society of Christian Service has had its own particular problems. While accomplishments have seemed small, our group has shown a remarkable enthusiasm and desire to learn about the new work. I believe we are building a firm foundation for future progress in our service for the kingdom of God. The year ahead beckons with responsibility and opportunity. Let us go forward, confident and unafraid.

New England

Mrs. Joseph E. Davison

Methodist women may feel justly proud of achievements during this first year of transition and adjustment in our woman's societies. It is not possible to measure the spiritual development, although we sense its existence. It is heartening to learn from the report of the first six months that New England Conference increased in numbers from 97 societies with 7565 members to 190 societies with 11,491 members. Let us not be complacently satisfied, for we have only scratched the surface of our potentialities. Our goal is every woman in every church a member, young women's, girls', and children's work, a Wesleyan Service Guild, and student work—all this to help develop the spiritual life and support Christian work in our own church and around the world.

New England Southern

Mrs. Harold Holehouse

We are organized five thousand strong to be of Christian service to women throughout the world, as well as to lift the standard of our community life, deepen the spiritual strength of our local churches, and instruct our children and young people. There are reports of splendid missionary and Christian social relations programs. The financial response is encouraging. Our Motorcade, October 28-30, with its six sessions in the Conference, will furnish inspiration to every woman who attends.

total of $266,022 raised during the Conference year for local church work by the groups now included in the Woman's Society of Christian Service.

at Have You to Say?

o weeks ago the Herald announced oming of a new feature, a page de- to woman's work in the churches. dy several favorable reactions to the have come in to the office. So it appears he idea has a welcome. So far, so good, he Herald hopes to make the page so 1 while and interesting that its appear- from time to time will be eagerly an- ted. In order to achieve this, we need al cooperation in finding out just what of material our readers would like to n this page. Of course the editorial tment could lay out a plan, and doubt- t would be a good one, but it can form plans if it has suggestions from the , many persons who are interested in enture.

tors may have ideas about what they d like to have the page carry, and every and interested member of the an's Society of Christian Service surely some suggestion to offer. So we are g a post-card shower of suggestions. means that we want *your* suggestions we want them right away.

e editorial department ought to have reds of cards within the next ten days general suggestions in answer to ques- something like the following: How do think this page can best serve all lines oman's work especially in New Eng- What type of material would you like on this page?

shall treat all suggestions as confiden- so you need not hesitate to write just you think. It will be a great disap- ment to this office if this poll does not out some really constructive sugges- Address your card to Zions Herald, rial Department, 581 Boylston Street, n, Mass.

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e statistical tables in the Minutes of the New England Conferences report a

A Word from China

Many will welcome a share in a letter just received from Clara Pearl Dyer, written in July. The letter is as cheery as Miss Dyer always is. Conditions limit her travel over the district, but at Chang'li she is busy supervising the building of an addition to the district workers' home the better to accommodate new workers expected in the fall. "Two of these will be new supervisors of district schools. Both are girls who have come from our own primary and high schools, and it is a delight to have them now in these places of leadership."

Miss Dyer mentions two needs which some may wish to help meet. The first is Sunday school cards and picture rolls. "We can use almost any number of them both for the schools here and for those on the districts. The churches love those big pictures for their walls." The second has to do with needles. "I have had a most gratifying response to my request for needles. Thank you. But it takes a good many to go around, and Christmas is yet to come. So let the good work go on!"

Life is in an atmosphere of uncertainty, but Miss Dyer hopes she and her fellow workers may be allowed to stay in China and continue their work even though many adjustments are necessary.

Programs to January, 1943

That seems a long look ahead, doesn't it? It is, but already the program committee in many a W. S. C. S. is outlining its monthly programs to that date. The material for the sixteen months from September, 1941, to January, 1943, is being published in two parts. Part 1, under the title of "Proof Sheets of Power," contains programs and worship services for the months of September, October, November, and December, 1941. Part 2, "For the Facing of This Hour," includes twelve programs, worship services, and a set of pictures related to work described in the programs. The price of Part 1 and Part 2 is $1. Send in your order with remittance now and receive Part 1 immediately and Part 2 later when it is published about the first of December.

If you are a subscriber to *The Methodist Woman,* you will find a complete announcement of texts on the back cover page of recent issues. It is a great satisfaction to know that all material for the W. S. C. S. can be ordered from The Methodist Publishing House, 581 Boylston Street, Boston, Mass. Send a 3-cent stamp with your request and announcement folder will be mailed to you.

Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill, Federal Council of Churches, and Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, are returning to the radio within the next few days, Dr. Van Kirk on Saturday with his "Religion in the News" broadcast at 6.30 P.M. and Dr. Sockman on Sunday in the "National Radio Pulpit" broadcast at 10 A.M. Both these programs go on the air over the NBC-Red Network. The time in each case is Eastern Standard.

Rev. Arthur Wright, who on account of throat difficulty took the retired relation at the last session of the New England Conference, and Mrs. Wright may now be addressed at Midwood, Bradford, N. H., where they have taken up their residence. Mr. Wright, who is much improved in health, has just returned from a three weeks' automobile trip to the Pacific coast, going by way of the Black Hills, Yellowstone Park, and Mount Rainier, and returning by way of the Canadian Rockies, Lake Louise, Banff, Waterton Lakes, Glacier National Park, and Montreal. The nearly 8000 miles were made with Mr. Wright's son, Dr. Arthur F. Wright, at the wheel. Dr. Wright is practising physician in Bradford. His wife accompanied them.

Bishop G. Bromley Oxnam will be the speaker on an international religious broadcast under the auspices of the World Council of Churches on Ocober 5, World Communion Sunday, from 1.45 to 2 P.M., Eastern Standard Time. His message will go on the air over short-wave facilities of the National Broadcasting Company—WNBI (11,890 kilocycles or 25.23 meters) to Europe and WRCA (17,780 kilocycles or 16.87 meters) to Latin America.

Rev. Louis I. Holway of New Port Richey, Fla., formerly of New England, is bereaved by the death of his wife, which occurred September 1 at her home after an illness of two years. Mrs. Holway was born in Salem, Mass., July 8, 1875. Her marriage to Mr. Holway took place forty-six years ago last June with his father, Rev. Raymond F. Holway, as the officiating clergyman. Mrs. Holway took an active part in church work up to the time of her last illness. She had been a constant reader of ZIONS HERALD for many years. Besides her husband she leaves four daughters, Mrs. M. Bond of Ithaca, N. Y., Mrs. K. E. Bosworth of Lima, Peru, Mrs. J. Heckworth and Miss Margaret Holway of New Port Richey; two sons, Raymond Holway of Rutland, Vt., and Philip Holway of Andover, Conn.; twelve grandchildren, and four sisters, Mrs. W. H. Creese, Miss Laura M. Lee, and Mrs. Sanford S. Gillette, all of Danvers, Mass., and Mrs. Helen Engle of Perrysburg, Ind. Funeral services were held on September 4 at the Community Church in New Port Richey with Rev. G. Leon Wells of St. Cloud, Fla., officiating. Cremation followed at St. Petersburg. Burial was in Barnard, Vt., where memorial services were conducted by Rev. Kenneth Henley of Danvers, Mass., a relative of Mrs. Holway's by marriage, in the First Methodist Church, of which Mr. Holway was pastor for ten years prior to going South.

Miss Lucy Locke completed on Sunday sixty years as teacher of the same class, the Lockhart Class, at the Newton Upper Falls Methodist Church, and was presented with flowers in honor of the occasion. Miss Locke has never gone to her class unprepared. Sixty years as the teacher of one class is a truly remarkable record. Is there any other reader of the HERALD who can equal or surpass it?

Rev. and Mrs. Rudolph L. Samuelson of South Street Methodist Church, Brockton, spent their summer vacation touring in the Southern States to New Mexico and the Grand Canyon. Their speedometer registered nearly 9000 miles. Mrs. Samuelson's sister, Miss Della M. Hoerman of Washington, Kan., came home with them for a vacation. She is deputy clerk of the court of Washington County, Kan.

Dr. Paul Neff Garber formally took office as dean of the Duke University Divinity School at an installation service on Monday morning of last week which was the feature of the sixteenth annual opening of the school.

Professor Paul E. Johnson, who has joined the faculty of Boston University School of Theology this fall, was transferred last week from the Northwest Iowa Conference to the New England Southern. He was formerly dean of Morningside College, Sioux City, Iowa.

Rev. John Thompson, pastor of First Methodist Church (Chicago Temple) since 1920, is retiring from the active ministry at the session of the Rock River Conference next week. It is expected his successor will be Rev. Iver M. Johnson, now of Grace Church, Decatur, Ill.

Dr. Paul F. Douglass will be installed as president of the American University, Washington, D. C., on Friday evening, October 10, in Memorial Continental Hall, Washington. The speaker of the occasion will be Hon. Paul V. McNutt, Federal Security Administrator. Dr. Douglass himself will speak the following morning at a Convocation in the college chapel. On Sunday morning, October 12, Bishop Adna Wright Leonard, chairman of the board of trustees, will preach in Metropolitan Memorial Church.

At the recent session of the Nebraska Conference, Rev. C. L. Van Metre, recently of David City, was appointed to Epworth Church, Lincoln, which is located in the vicinity of the campus of the State College of Agriculture and is an important part of the Methodist work with the students of that college. Mr. Van Metre, a Boston University School of Theology graduate, class of 1926, has had experience in work with students, having previously been director of the Wesley Foundation in Hays, Kan.

Miss Muriel Lester is going to England from Trinidad, according to a cablegram received from London, September 24, signed by Dr. William Paton, associate secretary of the Provisional Committee of the World Council of Churches. Dr. Paton's message, sent in reply to a radiogram dispatched to him on September 22 by Dr. Samuel M. Cavert, general secretary of the Federal Council of the Churches of Christ in America, read as follows: "Government me Lester returning here from T earliest boat." Miss Lester has been in Trinidad for more than a month.

Rev. William T. Bennett of Maine, enjoyed the unusual pleasure tizing his two grandchildren at the service on Sunday, September 21. fants were Ralph Anthony Marino, of Mr. Bennett's daughter, now li North Adams, Mass., and Bonita F daughter of William T. Bennett, Jr. intendent of Georgetown Settlement, Barre, Pa.

Rev. and Mrs. Edward P. Denne live at 859 Indian Rock Avenue, B Cal., recently completed fifty years ried life. Dr. Dennett is a member California Conference, and from 1924 was editor of *The California Christian cate.*

Rev. and Mrs. F. O. Stockwell, b furlough from West China, will st Chicago, Mr. Stockwell taking regula at the Divinity School of the Unive Chicago and Mrs. Stockwell enrolli a master's degree in music.

Announcement is made of the marr Miss Margaret Elizabeth Warner of ington, D. C., daughter of Dr. an Ariel Nathaniel Warner, missionar India for thirty years, to Dr. Henry son of Rev. and Mrs. Steadman Aldi sionaries in Bombay.

Mrs. Julian S. Wadsworth, who ha living in Evanston, Ill., is returning time to the home of her childhood sonville, Ill. She will be located Colonial Inn in Jacksonville.

Mrs. Alfred (Jane L.) Noon, wid Rev. Alfred Noon, celebrated her seventh birthday on September 18 home of her daughter, Mrs. Elmer A lie of Brookline. Mrs. Noon greatly e the greetings from friends in person a mail. She is very well, has a correspo with some fifty friends, and is an siastic reader of ZIONS HERALD. She spend the coming winter at her ho Tyngsboro.

Rev. Charles Daniel Brodhead recent dressed a symposium of Presbyterian isters at Princeton, N. J., on "A Met Interpretation of John Calvin's 'Ins of the Christian Religion.'" The disc was based on a recent publication Compendium of Calvin's Institutes," b fessor Hugh Thomson Kerr, Jr., of ton Theological Seminary. Dr. Brodh pastor of the Erie Avenue Methodist C Philadelphia, Pa., and staff correspond ZIONS HERALD.

The engagement of Victor L. Hopk son of Rev. and Mrs. Arthur Hopkin Lynn, to Miss Marilyn R. Miller has announced by Miss Miller's parents, M Mrs. Earl W. Miller, also of Lynn. Mr kinson is a senior at Northeastern U sity. No date has been set for the we

Mr. and Mrs. J. Arthur Gibson of bridge are rejoicing over the additio grandson, Robert Edwin Gibson, to the ily circle. The parents of the child, w born September 18 at Lawrence Me Hospital, Medford, are Mr. and Mrs.

bson of Medford, both of whom are identified with College Avenue Meth- Church, West Somerville, Mr. Gibson general secretary of the church school ad of the Recreational Council and ibson having been a teacher in the school. "Grandfather" Gibson is the r of College Avenue Church.

Roy McCuskey, retiring president of Virginia Wesleyan College in Buck- , W. Va., bade official farewell to Vesleyan family," September 12, at a given in his and Mrs. McCuskey's by members of the faculty and admin- e officers. After ten years as presi- f the institution, Dr. McCuskey plans rn to pastoral work in the West Vir- Conference of The Methodist Church. cCuskey served the Hingham church a student in Boston University School eology, from which he was graduated 1.

E. C. Prettyman, for the last ten superintendent of the Connecticut erance Foundation, has been elected to perintendency of the Michigan Tem- e Foundation, Inc., formerly the Anti- League of Michigan. Dr. Prettyman ember of the Peninsula Conference of Methodist Church.

Howard E. Hand, superintendent of orth District of the Philadelphia Con- e, died Sunday in Germantown, Pa., at ome of his daughter, Mrs. George M. ead, Jr., where he suffered a heart on Friday. He leaves a widow, five en, and three grandchildren. Dr. Hand erved in the district superintendency 1937.

e work of Chaplain James Vernon Clay- at Lakehurst, N. J., in "The Cathedral Air" at the Naval Air Station is highly ended in a short article in the Episco- rgan, *The Living Church* (Septem- 7). The Episcopal bishop of New Jer- vho reported on a visit to the station, ularly mentioned the general well- led development of the work and the ization of a Sunday school for the chil- of families at the station.

ingle salary scale for teachers without nce to race or color will be established e board of education of Chattanooga, , it was announced in that city on Sep- r 20. The new plan was revealed in the d States District Court for the Eastern ct of Tennessee when attorneys for the rs and counsel for the school board ap- l to argue court jurisdiction. In addition e new salary scale, the school board that 62 per cent of the $40,000 now in easury marked for increases in salaries l teachers, will go to Negro teachers. oard also agreed to take steps for com- equalization of teachers' salaries under ew schedule. Attorneys for the plaintiff he case placed on the inactive calendar t if the board does not make good its se the complaint may again be heard in court. The teachers were represented by W. Henry Elmore of Chattanooga, and Thurgood Marshall, special counsel of the National Association for the Advancement of Colored People.

The "first united prayer service in the United States for the evangelization of Russia" will be held on Friday evening of this week, October 3, at 7.30 o'clock, in Park Street Church, Boston. Several Russian Christian leaders and missionaries are expected to be present. Special music will be rendered by the choir of the First Russian Baptist Church of Peabody and by the Family Choir of Rev. Everett E. Jackman, pastor of St. Paul's Methodist Church, Lynn, consisting of Mr. and Mrs. Jackman and their children. The service, it is stated, will be non-political and interdenominational.

Boston University's total September enrolment shows a drop of between one and two per cent under the enrolment at this time a year ago, according to an announcement made by President Daniel L. Marsh on Wednesday of last week. In the College of Liberal Arts, the School of Education, the School of Law, and the Graduate School, the enrolment is lower than in September, 1940, while in the College of Business Administration, the College of Practical Arts and Letters, the School of Social Work, and the School of Medicine, there are increases over a year ago, Dr. Marsh said. In the College of Music, Sargent College of Physical Education, and the School of Theology, the enrolment appears to be the same as a year ago.

DePauw University is dedicating its new football stadium on Saturday of this week. The stadium, given by Mrs. Ira B. Blackstock to complete the gift of Blackstock Field which she and her late husband began in 1921, has been erected at a cost of $80,000. Its dedication will be a feature of Old Gold Day at DePauw, when a record-breaking crowd of graduates and former students is expected to return to the campus for the annual Homecoming. At the morning chapel service, with President Clyde E. Wildman presiding, the program will include the unveiling of a new oil portrait of Dr. William Martin Blanchard, who retired September 1 from the DePauw faculty. The painting is the work of Frances Norris, daughter of Mr. and Mrs. Elmer Lee Norris, '16 and '14.

From the office of the General Commission on World Service and Finance of The Methodist Church, 740 Rush Street, Chicago, Ill., has come a copy of the first annual report of the commission, covering the fiscal year June 1, 1940, to May 31, 1941. Beginning with "Personnel," the table of contents continues with "Financial Plan: General Conference Legislation," "Articles of Incorporation," "By-Laws," "Minutes of the Annual Meetings of the General Commissions on World Service and Finance" (1940 and 1941), "Minutes of the Meetings of the Executive Committee," and "Reports of the Treasurer" covering the World Service Fund, the Episcopal Fund, and the Administration Fund. The pamphlet is a source of authoritative information on the benevolent giving and the general administrative expenses of the denomination.

Mrs. Frank E. Dussel has given her estate at 1330 South Union Avenue, Alliance, Ohio, to Mount Union College for the use of women students. This gift includes the house and two acres of beautifully landscaped grounds and gardens.

The summary of a new book, "Shake Hands with the Dragon," in the September *Reader's Digest* is accompanied by the statement that the author, Carl Glick, became interested in New York's Chinatown, locale of the story, while working in New York's Methodist Church of All Nations. The pastor, Rev. Charles L. Austin, says that Mr. Glick began work as a member of the physical education staff, but continued for a period to give time to the church as leader of a dramatic group.

The Maine Conference of The Methodist Church is bequeathed $500 by the will of Mrs. A. Mabel Grey of Beverly, according to a newspaper summary of the provisions of the will. Mrs. Grey died about three weeks ago.

With Our Writers

HENRY SMITH LEIPER, New York City; foreign secretary, Federal Council of Churches.

RONALD H. WHITE, Millbrae, Cal.; graduate of Boston University School of Theology in the class of 1937, now serving the Community Church in Millbrae.

ROBERT H. DOLLIVER, New York City; pastor of old John Street Methodist Church.

RALPH E. DODGE, Angola, Africa; Methodist missionary.

MARIE WIDMER, New York City; writer on subjects pertaining to Switzerland.

GUY EMERY SHIPLER, JR., New York City; news editor of *The Churchman*.

KARL P. HARRINGTON, Middletown, Conn.; emeritus professor of Latin, Wesleyan University.

ALBERT G. JUDD, Barneveld, N. Y.; superintendent of Mohawk District, Northern New York Conference.

ARTHUR HOPKINSON, Lynn; pastor of First Methodist Church.

EMERSON H. LALONE, Boston; manager of the Universalist Publishing House and associate editor of *The Christian Leader;* recently elected a vice-president of the Universalist General Convention.

Important Conference

One of the most important projects sponsored this fall by the bishop and district superintendents of the Boston Area is the cause of Christian education. On Monday, October 6, as announced in last week's issue, there will convene for a two-day session in St. Mark's Methodist Church, Brookline, the Conference on Christian Education of the New England Conference, whose object is to train leaders for Christian education and help all workers in all local churches. On the program there will be three speakers from the national Board of Education, besides the bishop, the district superintendents, and members of the Conference staff. On Monday evening there is to be a general session to which local-church boards of education and all other church school leaders are invited. We hope that this conference will mark a great forward step in Christian education in New England.

MR. EDITOR

Church and State

I would not take one word away from your editorial "No Response," nor would I change a word of it. But I should like to add a few words.

Not only have we older people forgotten culture, art, music, painting, and religion, but many of our younger people have never had any religion to forget.

In the early days of our country we taught religion in all our schools. Then our Protestants got jealous of our Catholics, invented the slogan "Separation of Church and State," and stopped the teaching of religion in our public schools. At first this did little harm; for most of our schools were private, anyhow, and relatively few of our youth remained in school more than six years.

But today things are different—everything is different. Today when a politician or a business man is unethical, we have no sure way of knowing whether he was ignorant or cognizant of the ethical principles involved.

What we need today, it seems to me, is not more separation between church and state with preaching of religion just to the comparatively few nice people who go to church on Sundays, but more cooperation between church and state, and the teaching of ethics to every boy and girl in the land.

E. REGINALD CRAIG.

Sacramento, Cal.

An Appeal from Three Bishops

The entire Portland Area was blessed by the wise, brotherly, and efficient administration of Bishop Wallace E. Brown. In his death, Methodism and the Portland Area in particular suffered irreparable loss. On the night of November 16, 1939, during a driving storm, Bishop Brown, who had been seriously ill, went from Portland to McMinnville to meet with the Methodist congregation and launch the project for a new church building. That night, as he presented the place of the church in the community and in the life of the individual, he spoke with such earnestness and power that those who heard him felt that truly they had been led to a mountain top. This was the last address he ever gave. He was so weakened by the exposure that a few hours later he suffered the heart attack which ended his life.

As the plans for the new church progressed, it was decided to designate the sanctuary as the Wallace E. Brown Memorial. Surely nothing could be more appropriate than this, for in reality he gave his life for this enterprise. The church in McMinnville, which is a thriving Oregon county-seat town, serves the Methodist students in Linfield College, a thriving Baptist institution.

The local church, which has already given sacrificially, is making an appeal to the friends of Bishop Brown to share in making possible this beautiful memorial sanctuary. The structure is already well under way and will be dedicated early in the new year.

The undersigned, who have served on the Portland Area and who knew Bishop Brown well, who loved him deeply and who have had occasion to see at first hand the results of his kindly and unselfish administration, join in urging participation in this memorial. Contributions will be received by Dr. William Wallace Youngson, 6114 N. E. Alameda, Portland, Ore.

TITUS LOWE,
JAMES H. STRAUGHN,
BRUCE R. BAXTER,
Bishops of The Methodist Church.

More Statistics

An Annual Conference of The Methodist Church expended a bit more than two million dollars as follows:

	%
Ministerial support	31
Current expenses all kinds,	52
All benevolences,	17

On themselves, 83%. For others, 17%.

The budgets of three of the most wonderful churches in American Methodism totaled nearly two hundred thousand dollars last year—and this vast sum was distributed as follows:

	Ministerial Support	*Current Expenses*	*Benevolences*
	%	%	%
No. 1.	19	66	15
No. 2	21	53	26
No. 3	24	46	30

	On Themselves	*For Others*
	%	%
No. 1	85	15
No. 2	74	26
No. 3	70	30

WILLIAM A. BROWN.

Cave Junction, Ore.

Unfair Distributions

I read with great interest the sermon entitled "The Church and Collective Bargaining," by Rev. J. George Butler, published in ZIONS HERALD of August 27, in which there is the striking statement: "Average wages, I am told, are between 45 and 50 cents an hour for production workers. Fifty cents an hour, forty hours a week—$20, or on piece work, even $25 or $30 a week. How can men on such salaries buy radios, or refrigerators, or automobiles, and support a family?"

Rev. Mr. Butler ought to be praised for his sympathy toward the underpaid employees in the industrial world. As a matter of fact, it must be hard for any person who makes an average wage of $25 or $30 a week to buy radios, or refrigerators, or automobiles, and support a family.

But I wonder how much effect such lamentations in regard to the unfairness in the industrial world can produce while inside the organizations of the Christian there are so many conscientious and ministers whose salaries are such th find themselves unable to have even phone, or buy an efficient typewrit speaking of refrigerators, automobiles

Let us correct the unfair distribut the Christian spirit among ourselves we try to remedy the evils of the in world. Furthermore, the leaders of ized labor, who do not worry abo underpaid minister, are taking goo of the problems of the laboring class.

JOHN F. OLIV
Pastor Methodist C

North Plymouth.

World Communion H

(Tune "Dundee," Methodist Hym

ARTHUR HOPKINSON

Transcending all the walls of cre
Encouraged by Thy grace,
We gather at Thy table, Lord,
Where each may find a place.

Before us Thou hast richly spread
Love's feast of Bread and Win
Symbols of His great Sacrifice
That seals us all as Thine.

Have pity on our sinful world,
And in Thy love forgive;
Come Thou and reign within our
And teach us how to live.

As once again with solemn vows,
We give ourselves to Thee,
Unite us in the bonds of Christ
To serve more faithfully.

Half of the Human Race

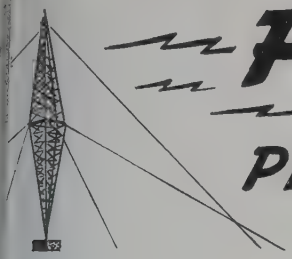
Approximately one fourth of the h race is Chinese. Approximately one of the human race is Asiatic Indian. O day recently in one of the lesser cit India, 40,000 adults signed a card that within a year each would teach a one other adult to read.

Most of the literature of our day looks toward the future talks about the white race is going to do—"Union and all the rest. The really important tion for the long, long future is wha races of color are going to do with the race. The destiny of the white race as as the destiny of their own people is to be decided by the little boys that are ing to read in Chinese and Indian sc and the unnumbered millions who w following on in their intellectual foo within the next five generations. Th especially true if the white race kee killing off its superior youth at the ra a million a year. There is no techniq production or destruction that the y Asiatic cannot learn as well as white y Of course the death toll in the Ch Japanese war has been terrific, but th of a million does not mean much th

There is about a page each devot China and India in "Union Now Britain." The "White Man's Burden" i idly becoming out of date. The real tion of the future is, What will the i gent Asiatic do?

OTIS MOO
Pastor Methodist Ch

Kenilworth, N. J.



FLASHES FROM THE PRESS OF THE WORLD

Three Men

[*he Voice,* Washington, D. C.]

say that the way to study mankind udy men, and probably this is true, was said by one of them and he o know. So let us consider three men e not "typical," of course, but who do he ideals of many other men and boys ps a few women, too.

Bob Feller, pitcher of the Cleveland baseball team. Bob is still nothing oy, but he is generally considered to greatest baseball pitcher since Walter n. Despite this, we are told that he drink or smoke, and that his best is a young preacher!

there is Howard Jones, whose funeral ecently conducted in a Methodist out in California. Jones coached the l team of the University of Southern nia during the days when Notre Dame, na, Pittsburgh, Tennessee, and Tulane stounding the football world. South- lifornia held its own with the best m—sometimes a little better than its ones was quiet, efficient, and just plain

now for Sergeant York. They have ade a movie about him. York took 132 n prisoners and a number of machine- practically single-handed during the orld War. During the action, he fired -five shots, so we hear, and left just twenty-five hostile soldiers hors de

is and was a Christian of the most l type—a total abstainer, a prohibi- He refused to allow the exploitation feat for his own benefit; even the picture of his life yields a return to ool he founded, not to himself.

etimes we are inclined to think that doesn't absolutely have to drink, chew , use profanity, or even play poker r to be a man.

Still They Come

he Boston Globe, Boston, Mass.]

the students from the other forty- tes who are now enrolled in New l colleges and universities should be ed in a single institution, it would student body rivaling the largest in ntry. Fortunately, this cannot be so. ung men and young women who me to these academic foundations h of higher learning are scattered in laces. They have brought with them of view differing in many respects ose of the native born. That means for the young people who call New l home.

is also a beneficial influence operat- the opposite direction. No one can ree or four years in the atmosphere of New England, rubbing shoulders with those bred here, without profiting by the association.

During three centuries, the intellectual impulses generated in New England have been diffused. It would be almost impossible to find a school or college elsewhere in the country that has been unaffected. There are many great universities out yonder. And yet the institutions here continue national, in the sense that they draw from all parts of the country. Higher education remains New England's finest industry.

Bishop Paul Jones

[*The Christian Leader,* Boston, Mass.]

Paul Jones was a rector of the Episcopal Church with interest in mission work. He was ordained in 1904, made bishop of Utah in 1914, forced to resign his diocese in 1917, denied a seat in the General Convention of his church in spite of the fact that bishops who resign a diocese usually retain their rank, earned his bread in service of organizations outside the church, and lived long enough to get a ruling in 1934 from the presiding bishop that he never had ceased to be a bishop, and to receive a message from the House of Bishops that read: "Resolved that the House of Bishops sends to the Rt. Rev. Paul Jones, a member of this House, its greeting and its wish that he were present in this session to add his contribution to its deliberations."

That is the outline of the story, and it is brought to mind by the death of Bishop Paul Jones, September 4, at the age of sixty-one. For the last ten years of his life he had served as student pastor at Antioch College.

Bishop Paul Jones experienced both the heights and the depths of what the world calls success. He was pilloried, execrated, held up to public ridicule, avoided by former friends, simply and solely because in the excitement of World War Number One he remained true to his convictions and gave the testimony that Dr. Fosdick and so many others have given in this war, that war itself is unchristian and that it is the duty of Christian men and women to take no part in it. Intellectually, the position of such pacifists to us is indefensible. Morally, it is noble.

We shall do two things at the same time that to pacifists seem incompatible: arouse men to the horror, inanity, and iniquity of war and show them by every means in our power that we must organize the world for peace, and at the same time urge them to prosecute the present war with skill, with courage, with limitless sacrifice, to the end that believers in liberty, democracy, brotherhood, may have a chance again to do the things necessary to insure peace, the things that they tragically failed to do in 1918 and in the years after.

The life of Bishop Paul Jones reminds us that we are not going to get ahead with the job by venting our rage and spite upon conscientious men who choose to walk a way that we do not approve. Neither nations nor individuals better themselves by purges, and they most emphatically impoverish themselves by drawing away in spirit from men who exemplify in highest degree, as did Paul Jones, loyalty to conviction at any cost.

Lightning Strikes Back

[*The Christian Science Monitor,* Boston, Mass.]

"I didn't realize all that."

Albert F. Wright, representative of the International Brotherhood of Electrical Workers, stood before Harold Anderson, chief of police of Kansas City, Missouri.

Did he realize, when he and a few other men suddenly stopped the machinery which generates electricity for a city of 400,000 persons, that pumps for the city water supply would stop, operations in hospitals have to be completed by candle light, travelers be stalled in street cars and elevators, and charges of molten metal be left to harden in furnaces of defense plants?

No; even the men who work with electricity had not remembered the ramifications of a modern utility system when they called a strike without warning. They acted in exasperation at four years of delay and litigation in settling their complaints against the company and a local independent union which they have averred is a company-dominated union. Indignation at the strike is natural, but it is necessary to go beyond indignation to understand and correct the causes of the trouble.

It is clear that modern communities are so dependent on electric power that the strike method of settling disputes in public utilities cannot be countenanced any more than in the services of police and fire protection. The Building Trades and Construction Council, affiliated with the American Federation of Labor, as are the electrical workers, quickly repudiated the strike. The wired lightning which the strikers cut off at the switchboard whipped back with the increased voltage of public disapproval.

Railway service has long been recognized as so vital that elaborate mediation machinery exists—and is now in use—to prevent strikes that would tie up the nation's transportation. If services are so essential that their stoppage cannot be permitted, then a public obligation exists to see that the machinery for settling labor grievances in these industries is adequate to assure justice without strikes. But the example of a major city thrown into darkness revives the declaration of Calvin Coolidge that "there is no right to strike against the public safety by anybody, anywhere, any time."

Western Connecticut Letter—

FIRST CHURCH, MERIDEN, DESTROYED BY FIRE

REGIONAL PLANNING CONFERENCES—PASTORAL CHANGES—OPPORTUNITIES IN DEFENSE AREAS

HARTFORD, CONN., SEPTEMBER 24.—One of the most disastrous church fires in the history of Connecticut reduced historic First Methodist Church of Meriden to a mound of broken bricks on the late afternoon of September 19. Within an hour after the blaze had been discovered by the sexton, the steeple of the 76-year-old edifice had toppled into the auditorium and it was two hours before the conflagration was under control. The damage has been estimated at $250,000, including complete destruction of the church building itself and extensive damage to the adjoining Rogers Memorial Building. Church officials have said that the property was amply covered by insurance.

An added touch of pathos consists in the fact that during the last two years the church has been engaged in an extensive repairing and improvement campaign with installation of a new pipe-organ and redecoration of the worshipful sanctuary. The determined spirit of the officials was manifested in the fact that, while the flames were still raging, they met and voted to rebuild. The same invincible spirit was evident in the manner of the pastor, Dr. George E. Bishop, as he and his people shared the hospitality of the near-by Universalist Church on the following Sunday.

* *

Dr. Albert H. Marion, superintendent of the New Haven District, is in the midst of holding nine regional planning conferences within the district. These conferences, which are being substituted for first quarterly conferences, offer a chance for local churches to share plans that work, and furnish that informal exchange of views so necessary to a forward movement. The meetings, which are preceded by a supper, are being held as follows: Torrington, September 17; Derby, September 24; Forestville, October 1; Watertown, October 8; Durham, October 9; Immanuel, West Hartford, October 15; Windsor Locks, October 16; St. Andrews, New Haven, October 22; Meriden, First, October 29.

* *

West Side Hill Church, Waterbury, its pulpit vacant since the death of the beloved R. F. Shinn in early summer, has called Rev. John Franzen of East Norwich, Long Island, to preside over its spiritual destinies. Mr. Franzen, who is a graduate of Yale Divinity School, class of 1936, will take up his duties on October 1. Facing him in this rapidly growing community will be the rather considerable task of completing the beautiful Gothic structure which, owing to financial stringency, was only partially built some years ago, and since then has not been utilized, the parish confining all its work to the parish house. The Waterbury Church Council, under the leadership of John A. Coe, a layman, is about to launch a campaign for $25,000 to see this project through to a successful conclusion.

Other changes in the district are to take effect this fall. Rev. John W. Knoble is being transferred from North Canton and Washington Hill to Trinity Church, Ansonia. Rev. Evan Bergwall goes from Trinity, Ansonia, to serve as assistant pastor of Bethel Ship Church, Brooklyn, N. Y. Rev. Myron Sibley, first-year student at Yale Divinity School, has taken up his duties at North Canton and Washington Hill.

Rev. and Mrs. Louis Higgins of St. Paul's Church, Waterbury, are the proud parents of a son, born at Waterbury Hospital September 18.

The following ministers on the New Haven District have "taken unto themselves" wives during the summer: Rev. Kenneth Greene, Weathersfield; Rev. Warren Ashby, Southington; Rev. Samuel A. Smith, South Meriden; and Rev. Robert E. Luccock, Plainville.

Rev. Albert H. Baller, pastor at Durham, has been invited to fill the Congregational pulpit of his town, as well as the Methodist, for a period of one year. The combined preaching service is on a one-year trial basis. Mr. Baller has asked to be released from his responsibilities at Rocky Hill, which he had been serving in conjunction with the pastorate at Durham. Precisely the same cooperative arrangement is being carried through between the Methodist and Congregational churches at Clinton with Re Prince as pastor. Church people wh not been favorably impressed wi federated-church plan will watch thes erative ventures with interest.

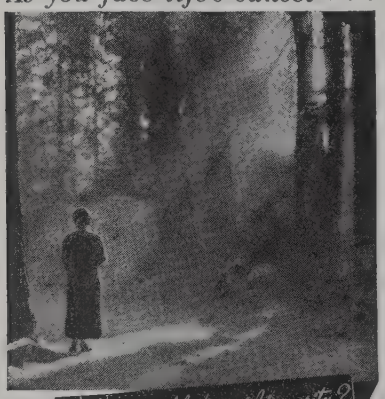
* *

The annual fall lectures on preach the Hartford Seminary Foundation c tember 16 and 17 drew pastors from radius. Those who attended acclaim five addresses by Rev. Paul Scherer Holy Trinity Lutheran Church, New as worth while beyond the highest Taking as his theme "Give us God Scherer explored the dreary train o dients with which modern man has to avert the spiritual quest, and g the thought of the conference abo "unsearchable riches of Christ" as o the moral, intellectual, and social h the future. There is a refreshing seasoned with spiritual insight in the erances of this sturdy Lutheran which him in the front rank of contemporar estant leadership. The "common pa who came to Hartford "heard him g

* *

The Connecticut Council of Churc summoning the Connecticut clergy t tral Baptist Church, Hartford, on M September 29, for a one-day conferer the "emerging opportunities of the ch in crowded defense areas." Among r leaders are: Dr. Dwight Bradley, wh been director of the Christian Comm for Camp Communities; Judge Stan Mead of New Canaan, Conn., and Henry A. Ingraham, vice-president National U. S. O. This state has be ceiving a great influx of workers and families into defense industries. The ford Post Office authorities estimate, stance, that from 35,000 to 50,000 ne dents have come into Hartford withi

As you face life's sunset . . .



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Not a single habitable apartment or bly priced house is for rent in the nd multitudes of workers commute oints as far distant as sixty-five miles. me congestion is reported to exist in Connecticut cities. It is the writer's hat pastors of churches outside these areas from which families are comdroves,—from New Hampshire, Ver-Maine, and Pennsylvania especially, d be rendering these migrant families service by advising Connecticut pasere they may be found, and how they e helped in these new and strange of congested living.

* *

Tuesday evening, October 7, the First list Church of New Haven will cele-he tenth anniversary of the ministry George S. Lackland. There will be regational dinner at which Professor d E. Luccock of Yale Divinity School eside and Dr. Charles R. Brown will

Friday evening, October 10, Summer-Methodist Church of New Haven will its seventieth anniversary. A current al effort is expected to make possible tgage-burning ceremony at the anni-.

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A piece of Christian work that is yielding proportionately large dividends in terms of human life is that being done at Trinity Methodist Church, East Cambridge. The church is located in the midst of a population in which sixteen nationalities are represented in percentages as follows: Portuguese, 27; Italian, 26; Polish, 16; Irish, 13; Lithuanian, 3; Russian, 3; English, 2; all others, 10. Besides the regular church services, there are held in the building a Polish service, which is conducted by the Polish National Catholic Church and in which some forty-five families are represented, and a Portuguese service. Various classes and clubs for boys and girls are carried on during the week. Every Wednesday night there is a fellowship and prayer service to which all groups are invited. The pastor, Rev. Jonathan Cartmill, sets aside that evening for prayer and conference with any persons who desire to come for spiritual advice on any problems pertaining to the Christian life. The accompanying picture shows a group of the church people assembled outside the church edifice. They may represent many different nationalities, but they have every appearance of being Americans all! The young couple at the right are two young people of the congregation, Isabelle Belleza and Fred Randolph, who are engaged to be married. Miss Belleza, a daughter of the late Joseph F. Belleza, has been a member of Trinity Church since childhood and is a loyal worker in the church. Mr. Randolph, born in Iran (Persia), as were his parents, joined Trinity Church in 1940, and is actively identified with the church's program for boys. He speaks seven languages.

Universalists Meet at Tufts College

EMERSON H. LALONE

Celebrating the bicentennial of the birth of John Murray, founder of organized Universalism in America, more than one thousand members of the Universalist Church, lay and clerical, gathered at Tufts College, Medford, September 8 to 15.

The most important business transaction of the group was the ratification of an amendment to the by-laws which established a Central Planning Council for the church. This council will be made up of the executive officer and one board member from each of the national auxiliaries. Dr. Robert Cummins, superintendent of Universalist churches, will act as chairman of the group.

In accordance with the history and tradition of Universalists, the convention voted to set up an advisory committee to deal with problems arising in local churches where members are conscientious objectors to war. For a decade, conscientious objectors to war have had full legal standing in the fellowship. The present action simply sets up the machinery to give aid and advice in time of tension.

A recommendation instructing the national board to appoint a committee to explore the advisability of applying for membership in the Federal Council of Churches and to make such application if proper, passed unanimously.

The problematic situation of Universalist missionaries and mission work in Japan was presented at one of the Town Meeting groups, and a proposition to allocate money designated for Japan missions to war relief if legally possible was introduced. It was pointed out that, since our work in Japan is at present so crippled by government action that there will be a surplus of income from principal held in trust for "missions," this money must either accumulate or be used for some other type of missionary work. Advocates of using the money for war relief believed strongly that in a world where men and women and little children are starving there can be no question about our obligation in this matter. At a later session the convention voted, after spirited debate, to instruct the International Church Extension Board "to fulfil contractual obligations with the Japanese church which call for a payment of $250 for four years, and if legally possible, other income intended for Japan be given to the Universalist War Relief Committee or to other causes."

Throughout the week, distinguished churchmen from several denominations addressed the delegates at platform meetings. Among these were Roswell P. Barnes, associate general secretary of the Federal Council; Norman Thomas; Dr. Sophia Fahs, Teachers College, Columbia; Mrs. Marguerite Harmon Bro, and Mrs. Irving L. Walker.

Most important in the perspective of history for this small church group is the fact that throughout the entire week there ran a deep undertone of consecration to the foundation principles of Christianity. Consciousness of the importance of devotion to the truths of our religion and of our press-

ing duty to join with all men and women of good will in building the kingdom of God in this broken world was everywhere present in the thoughts and discussions of the delegates.

District Conferences

PORTLAND

Portland District Conference was in session at Chestnut Street Church, Portland, Maine, on Tuesday and Wednesday, September 16 and 17. Devotional periods were conducted by Rev. H. T. Smith of Norway, Rev. Charles H. Davis of Woodfords, and Rev. G. D. Moores of Westbrook, who used as their respective themes: "The Light of God," "The Silences of God," and "The Love of God."

Rev. William T. Bennett of Cornish was elected secretary, and Rev. Henry O. Megert, treasurer.

A proposed plan of group insurance was presented by Rev. C. H. Davis, and a recommendation for its adoption was ordered to be sent to the Annual Conference.

Bishop G. Bromley Oxnam was the speaker on Tuesday evening, his subject being "The Church in a World at War." His address, together with the missionary address of Welthy Honsinger Fisher, lifted the thoughts and enthusiasms of the Conference to a high point. The interests of Christian education and lay activity within the district, the Empire Grove Campmeeting, the Area Calendar, and ZIONS HERALD were all adequately presented to the conference. The work of the Woman's Society of Christian Service was set forth by Mrs. Thomas W. Owens, district president, and Mrs. Philip I. Milliken, Conference treasurer.

An action worthy of special notice was the establishing of a Discretionary Fund of twenty-five dollars to be placed at the disposal of the district superintendent, to enable him to take care of any unforeseen emergency.

Miss Margaret Currie of Saco was elected district lay leader, and Walter Stansfield of Sanford and Charles E. Packard of Auburn were elected associate lay leaders.

A Fellowship Supper was provided by the women of Chestnut Street Church. The genial host-pastor, Rev. Fred W. Knickrehm, made some characteristic introductions.

A new board of trustees for the Portland District Parsonage was elected, consisting of Philip I. Milliken, Irving W. Maxwell, Ernest Henry, Miss Margaret Currie, Rev. A. A. Callaghan, Rev. Fred W. Knickrehm, and the district superintendent, Rev. Harley A. Shattuck. WILLIAM T. BENNETT, Sec.

BANGOR

The Bangor District Conference was held in First Methodist Church, Bangor, on Thursday and Friday, September 18 and 19, and was largely attended by ministers and laymen of the district. The opening worship service on Thursday afternoon was conducted by some of the younger pastors of the district. Rev. Malcolm M. Miner of North Brooksville Circuit gave the devotional address. The district superintendent, Rev. John G. Rogers, presided over all business sessions. Rev. Arthur G. Christopher served as secretary.

Bishop G. Bromley Oxnam made two addresses before the conference. He spoke first on "The Minister and His Books" and displayed some rare books which he had discovered and purchased in London and elsewhere. His second address was on "The Church in a World at War." Welthy Honsinger Fisher also gave two addresses, speaking first on "The World from a Woman's Viewpoint," and then on "The Missionary Challenge."

Fred P. Loring, Maine Conference leader of lay activities, and Linwood Hatch, newly elected district lay leader, discussed the purpose and goals of the Maine Conference Board of Lay Activities.

The worship period of the Thursday evening mass meeting was conducted by the pastor of the church, Rev. Raymond L. Hart. Friday morning the devotional period was led by women local preachers, Mrs. Alice Hart of Bangor giving the address.

The work of the Maine Conference Board of Education was presented by Rev. L. L. Boobar, Mrs. W. H. Stewart, Rev. E. F. Tewksbury, and Rev. C. D. Wentworth. There was much discussion over the proposed "Contributory Death Benefit Fund" for ministers of the Maine Conference. The plan was finally referred to the Annual Conference.

Rev. A. G. Hempstead gave "Echoes from Silver Bay," and Rev. H. D. Wright related "What I Learned at Silver Lake." Rev. Elwin L. Wilson, treasurer of the Maine Conference, reported favorably on the new financial system. Rev. C. D. Wentworth gave a concrete example of how a Committee on Policy works.

Ralph J. Barron, Jr., was granted a local preacher's license.

The district superintendent explained the Area Calendar. He also presented the "Keep the Light Burning" plan to sustain ZIONS HERALD. After free and frank discussion, this plan was adopted. DWIGHT H. MCMAHON.

NEW BEDFORD

The New Bedford District Conference was held at the Calvary Methodist Church in Taunton on September 22. The conference was called to order by the superintendent, Rev. P. M. Spurrier, at 2 P.M. The worship service, conducted by the superintendent, was based on the story of Moses. A brief business meeting was held to care for some routine matters. Rev. David Carter was made chairman of the resolutions committee, and Charles Snow was made chairman of the nominating committee. The committee of three to approve candidates for licenses was named as follows: Rev. W. H. Bath, Rev. R. Q. Whiting, and Rev. S. R. Luthy. The committee to grant licenses was: Rev. W. D. Hamilton, Rev. J. M. Shaw, Rev. W. T. Wallace, Rev. Thomas R. Burns.

Bishop G. Bromley Oxnam gave a stimulating address on "The Minister and His Books." This was greatly enhanced by many of his own rare volumes and his exhibit of "Wesleyana."

Welcome to the conference was expressed by the pastor of the entertaining church, Rev. J. Manley Shaw. The circulation of ZIONS HERALD was brought to the attention of the conference; further plans will be given at the quarterly conferences.

The work of religious education for the district was presented by Rev. Richard G. Belcher. A conference was announced for October 7 and 8 at Haven Methodist Church. Rev. Tharold C. Northup spoke of the Youth Fellowship, Rev. Chester W. Ham of the intermediate work, and Rev. John Atwood of the young adult work. Headmaster T. Arthur Mosley of East Greenwich Ac was presented to the conference.

Welthy Honsinger Fisher delivere missionary address and held her au in rapt attention as she told of the wo of her own experiences.

The late afternoon was devoted t District Woman's Society of Christia vice meeting. Miss Hazel Mader, pre was in charge, assisted by Mrs. Willia Bath, vice-president. Mrs. P. M. Sp was elected chairman of the Spiritua Committee, Mrs. J. Manley Shaw missi educational secretary, and Mrs. Everett ham secretary of Christian social rel and local church activities.

The banquet was held at 6.30, foll by brief business. Rev. W. H. Bath elected vice-chairman of the district and J. Manley Shaw secretary and treasurer

Rev. P. M. Spurrier led the devotio the evening service. Rev. J. M. Shaw sented Mrs. G. Bromley Oxnam to the ering. Bishop Oxnam gave the addres "The Church in a World at War."

The attendance was over five hundre

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rthern District Letter

★

D. HAWVER, Superintendent

nn days and "Northern Lights" re- that summer is ended and district kes on a new and increased tempo. s are back from vacations; church nd enlarged organizational programs gun.

District Church School conferences n under way for the month of Octo- ive two-day group meetings, under ip leadership of Rev. R. C. Sharp, J. Andrews, Rev. G. W. Wieting, lney Adams, and Rev. C. C. Chayer. etings are called for Lancaster, Little- wport, Tilton, and Suncook, with church school faculties and pastors regions cooperating. A unified dis- gram has been drafted by the district endent, together with the group n, with Rev. Edward H. Brewster, e secretary of the Conference Board ation, Rev. Victor F. Scalise, pastor ary Baptist Church, Lowell, Mass., v. H. D. Hawver as the assembly . These schools have as their ob- better trained and equipped teach- f in each church and an increase ast ten per cent net enrolment for . The pastors are the instructors.

District Conference, September 30, shop G. Bromlev Oxnam delivering dresses, and Rev. Newell S. Booth, us. Area and district goals will the time of the conference, with action to the challenge that awaits wise, the two-day conference educa- neeting with Dr. John Q. Schisler of rd of Education and leaders in the Christian education is scheduled for l, Baker Memorial, October 9 and 10. ig the summer the Littleton church ent a complete renovation at an ap- ite cost of $2100. Details were noted HERALD of September 17.

vise, at Laconia, First Church, by the and sale of the abandoned church g and the parsonage at Gilford, to- with bank balances, more than $3000 the church to be applied on the long- g indebtedness. In June the balance 00 was contributed by the congrega- nder the leadership of the pastor, . P. Fletcher, which eliminates the indebtedness. Together, church and face a year of great accomplishment. port has installed a new heating plant ost of $474, with interior decoration gress at an estimated additional cost 0. The pastor, Rev. G. W. Wieting, that the means are in sight and will l for before or at the time the work .

Claremont church, in the hope that its indebtedness will be removed, has ized the pastor, Rev. D. S. Barnett, and strict superintendent to engage the ice of the Department of Finance and Raising in the Section of Church ion, Board of Missions and Church ion, the program to begin on Octo- Much enthusiasm is manifest in this as it moves courageously forward to allenge of its strategic opportunity.

lar plans are under way at First h, Concord, led by Rev. E. B. Wilson, to wipe out its time-honored debt of $2055, and at Lebanon, where the pastor, Rev. Ray H. Cowen, writes that by means of a Joash Chest the balance of $1126 will be cared for.

From East Haverhill comes word that virtually a revival has swept the community with seven old families returning to take up the work with enthusiasm and cooperation with the pastor, Rev. R. W. E. MacKenzie. In Bow, also, where services are held only two months during the summer, the revived interest has swept the countryside. More than enough to reroof the church building has been readily contributed, and the congregations have quadrupled, with seventy-three persons worshiping in this old church. The pastor, Rev. A. Otis Beach, quotes:

"Somebody said that it couldn't be done"!

District goals for the year, in conformity with Area Calendar objectives, call for a substantial increase in World Service, membership, church school enrolment, two thirds of our present indebtedness eliminated, and the meeting of the district quota of 336 new three-year subscriptions to ZIONS HERALD. Considerable has been realized already toward some of these goals.

At Colebrook the pastor, Rev. James F. Quimby, sends word that the Daily Vacation School program throughout has been suc-

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cessful beyond expectations. A gift of fifty dollars from a school-teacher summer resident was made toward the progress of this important work. In the envelope was the note that this fifty dollars had been saved for a Defense Bond, but upon seeing this work the conclusion was reached that America's first defense was in her boys and girls, and this must be paid for first of all. The donor stated that she would save for a bond, since she believed in the much-heralded defense effort also. It would seem that she was putting "first things first"!

The Summer Assembly at The Weirs closed with a sense of deep satisfaction in its program, and a sizable balance in the treasury, looking forward to property improvement this October. Dr. F. Gerald Ensley was the morning and afternoon preacher, and Rev. Roger S. Guptill gave the concluding sermon, on the last Sunday, August 17.

A Bishop at Work in China

(Continued from page 881)

field of work at Yungan (the war-time capital), and there I was given a real welcome to the Area.

In Yenping I found the Foochow Conference Board of Education in session with the principals of our ten junior middle schools which have been driven out by the invasion at the coast. They worked out a federation of these ten schools from the Foochow Conference. The federated school will be located probably at Shunchang, some distance up the Min River from here, about ten miles beyond Yangkow where the Anglo-Chinese College and the Union Kindergarten Training School located some time ago. Our Union Theological School will probably settle alongside this federated middle school. It was thrilling to observe the able and fine spirit displayed in the Chinese leadership of our Foochow Conference educational work, and the patience and selflessness of these principals who with their boys and girls have gone the long, weary trek over the mountains seeking safety, and now quietly voted themselves out of their jobs and accepted a new principal for the federated school.

This week we are having a Youth Institute here in a pine woods and just hope that the air-raid alarms we have had during the past week will not eventuate in anything. I leave here August 15 for Shahsien and Yungan, where we have short Youth Conferences. Then I move on by bus into the Hinghwa Conference field. Tentative dates ahead are: Tehwa, August 24; Sienyu, August 31; Hinghwa, September 7; Hankong, September 14 (with a summer conference for preachers in course of study somewhere along there); District Conference in the invaded coast districts of Foochow Conference, September 21; Foochow, September 28. Annual Conference dates tentatively are: Yenping, at Yenping, November 5; Foochow, at Mintsing, November 26; Hinghwa, at Putien, December 17. I have a date for Founders' Day at the Anglo-Chinese College in Yangkow, November 15-17, and probably at the Federated Middle School in Shunchang, November 13. Travel is so precarious and uncertain and interrupted in this province now that all dates have to be held very tentatively.

The opportunities for Christian service were never greater and more challenging, and the need for help in money and men and prayers was never more urgent.

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BOOKS JUST RECEIVED

★

THE CHURCH AND THE NEW ORDER. By William Paton, D.D. Student Christian Movement Press: London.

ADVENTISM. The Second Coming of Christ. By William P. King. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

THE MINIMUM STANDARD OF GIVING. By Earl G. Hamlett. General Board of Lay Activities, The Methodist Church, 740 Rush Street, Chicago, Ill. Price, 5 cents a copy, 50 cents a dozen, $3 a hundred.

ARE WE IMMORTAL? By Winifred Kirkland. The Macmillan Company: New York. Price, 90 cents.

CHRISTIAN EDUCATION AND THE WORLD TODAY. Addresses and Discussions in the Methodist Regional Conferences on Higher Education, March-April, 1941. Spons the Division of Educational Institut the Board of Education of The M Church. Board of Education of The odist Church, 810 Broadway, N Tenn. Price, 50 cents.

NEWTOPIA: THE WORLD WE WA P. W. Wilson. Charles Scribner's Son York. Price, $2.

Bits of Fun

The man from the country came camp to see his son who had been c As his name was Jones, it was diffi locate the selectee. The officer on du to the farmer:

"There's a Jones in the officers' Perhaps that's your man."

"Yes, sir, that would be him," agre visitor.

"What makes you so sure?" asked t cer.

"Well," said the other, "he was in some mess or other when he home, so it must be him."—*Selected.*

First Bride—Yes, sir, I've got my h where he eats out of my hand.

Second Bride—Saves a lot of dish-wa doesn't it?—*Capper's Weekly.*

Kindergarten Teacher—Bobby, you you must not laugh out loud in scho

Small Bobby—I didn't mean to, teac was just a smile at first, but it bus *Selected.*

Smith—My wife and I suffer from nate insomnia.

Brown—Alternate insomnia! What is

Smith—Whoever gets to sleep first the other awake all night.——*Prov Journal.*

Attracted by a bright youngster, a old lady said to him, "I'd give a tho dollars to have a little boy like you f own."

"That's a lot of money, isn't it?" sa lad.

"Yes, but I have lots of money a little boy."

"Mother wouldn't let you have m good," said the boy. Then he thought minute and added brightly, "But yo hold my hand for a dime."—*Tit-Bits.*

Church Register

HERALD CALENDAR

sey Conference, First Church, Park, Bishop E. G. Richard- October 2
Conference, Rapid City, S. D., J. R. Magee, October 7
ver Conference, Wilmette, Ill., E. L. Waldorf, October 7
s Conference, Union Church, is, Mo., Bishop J. C. Broomfield, October 7
Conference, Buffalo, N. Y., C. W. Flint, October 8
Conference, Chattanooga, Tenn., P. B. Kern, October 8
Conference, Topeka, Kan., Bishop Martin, October 8
xas Conference, Wesley Church, ., Bishop R. E. Jones, October 8
nessee Conference, Chattanooga, A. P. Shaw, (change of date), October 8
nce on Preaching, Boston, October 13-15
st Texas Conference, San Anto- Bishop A. F. Smith, October 15
ee Conference, McMinnville, A. P. Shaw, October 15
Conference, Port Arthur, Bishop Jones, October 15
Conference, Lynchburg, Bishop V. Peele, October 15
klahoma Conference, Ardmore, p C. C. Selecman, October 15
ee Conference, Nashville, Bishop Kern, October 16
Texico Conference, Odessa, Tex., p I. L. Holt, October 17
qua Methodist Social Union, San- Maine, October 20
Methodist Social Union, Dr. Vin- Ravi Booth, Speaker, October 20
n North Carolina Conference, ton-Salem, Bishop Clare Purcell, October 21
ist Rural Fellowship, Nashville, ., October 21

East Oklahoma Conference, Shawnee, Bishop C. C. Selecman, October 22
Louisiana Conference, Monroe, Bishop R. E. Jones, October 22
North Carolina Conference, Winston-Salem, Bishop A. P. Shaw, October 22
North Texas Conference, Dallas, Bishop I. L. Holt, October 24
New England Southern Conference Woman's Society of Christian Service Motorcade, October 28-30
South Carolina Conference, Bennettsville, Bishop W. T. Watkins, October 29
Texas Conference, Houston, Bishop A. F. Smith, October 29
Methodist Conference on Christian Education, Nashville, Tenn., November 25-28
Board of Missions and Church Extension, Annual Meeting, St. Louis, Mo., December 1-6
Council of Bishops, St. Simons Island, near Brunswick, Ga., December 9-12
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2

BOSTON-LYNN METHODIST PREACHERS' MEETING—Monday, October 6, 10.30 A.M, Wesleyan Hall, 581 Boylston Street. Speaker, Bishop G. Bromley Oxnam.

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, October 7, at 2 P.M., in the ladies' parlor of Copley Methodist Church, corner of Newbury and Exeter streets, Boston. Rev. Fred Winslow Adams will lead the devotions, and Mrs. Esther Makepeace and Mrs. F. W. Adams will preside at the tea-table during the social hour which follows the business meeting.

MRS. HOWARD S. WORCESTER, Cor. Sec.

PUBLICITY BOOKS AVAILABLE FOR LOAN—The Commission on Public Information of The Methodist Church (Methodist Information) offers to interested pastors and laymen the use of books from its library on church publicity, church advertising, and allied subjects. They may be drawn for a three-week period and will be sent by mail upon request. If interested, send a post card to Methodist Information, Dr. Ralph Stoody, Director, 150 Fifth Avenue, New York City, for a list of books available.

NEW LIST OF CURRENT PAMPHLETS—A list of 270 current pamphlets, including 24 series, carefully classified, appears in the *Information Service* for September 20, issued by the Department of Research and Education, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y. Single copies are ten cents, postpaid. Rates will be quoted on quantities. Special attention is given to recent pamphlets on religious subjects, especially the relation of the church to social issues.

MOTORCADE—A Motorcade will be conducted October 28-30 by the Conference and district officers of the New England Southern Conference Woman's Society of Christian Service at Manchester, Conn., North Church; Jewett City, Conn.; Providence, R. I., Mathewson Street Church; Fall River, North Church; West Dennis, and Bridgewater. Speakers will be Miss Dorothy Weber, assistant to Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations and Local Church Activities, Woman's Division of Christian Service; Mrs. W. H. Dievler, organization and promotion secretary of the Northeastern Jurisdiction, and Miss Kathryn Bieri, missionary in India and traveler in South America.

TEN WEEKS OF TITHING EDUCATION—The Layman Tithing Foundation, which has distributed millions of pamphlets on the tithe, now announces a new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but this company asks that persons writing, after seeing this announcement, state their denomination, and also mention ZIONS HERALD.

LAYMAN TITHING FOUNDATION,
740 North Rush Street,
Chicago, Ill.

W. S. C. S.—Boston District Woman's Society of Christian Service, First Methodist Church, Temple Street, Boston, Tuesday, October 7. 10 A.M.—greetings, Mrs. Carl S. Ell, former president of the New England Conference Ladies' Aid Union and member of the Woman's Division of Christian Service; forums on the departments, conducted by the district secretaries; address, Mrs. Joseph E. Davison, Conference president. 12.30 P.M., catered luncheon. 2 P.M.—speakers, Mrs. Henry H. Meyer of Boston, recently returned from a year in China, and Mrs. J. D. Bragg of St. Louis, Mo., president of the Woman's Division of Christian Service, the national organization. 6.30, dinner for Conference and district officers, presidents of local church societies, secretaries of Christian social relations and local church activities, and secretaries of missionary education. Reservations must be made by Sunday, October 5, with Mrs. Arthur D. Stroud, 41 Temple Street, Boston (tel. Lafayette 7858).

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Miscellaneous Advertisements

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FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

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FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ... dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

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III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ... dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

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Professorship Fellowship Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

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10. School of Social Work
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